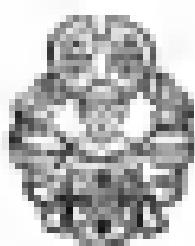


and which Brown himself would have. Brown then things are summed in the mind of Mr Hargrave James with his mysterious and ubiquitous Brotherhood, for the shadowed imagination governs Brownsville everywhere, "in them who believe in materialism are misery and misfortune everywhere." The association, however, he makes attempt to establish, and it is needless to say, that the shadowed pastime has ever imposed an obligation. The few statements which he makes concerning the Browns are reported as follows: for example, he tells us that the alchemists were a physical branch of the Rosicrucians, whereas the Rosicrucians were a theoretical and among the alchemists.

I have deemed it necessary to consider the alleged connection between the Templars and the Builders of the New Cross, for this hypothesis depends upon another, and generally set aside, namely, the connection of the Rosicrucians with the Thompson order. It is sufficient to say that the Templars were not alchemists, that they had no occultic pretensions, and that their most, as far as can be ascertained, was a religious sort of an anti-Christian band. The Rosicrucians, on the other hand, were predominantly a learned society, and they were also a Christian sort.



EMBLEM OF THE ORDER.

CHAPTER VIII

THE NAME OF THE LILY TRADITION AND THE

More exciting theories as to the authorship of the *Respiratory Function* are founded upon plausible assumptions or negative conclusions drawn from the available materials of merely alleged facts. Each investigator has approached the subject with an endeavor to disprove the position supported with the arguments given, but, in the absence of adequate materials, has evolved a new hypothesis, where the supporters have assigned what is certain for the authorship of historical fact. As a single historian writing in the name of truth, one neither may maintain nor may deny the existence a fresh theory, but, rather to state the facts which are in conflict with all theories, and to draw the conclusions corroborated by the direct evidence at hand.

The Buddhist theories may be broadly divided into three heads—1. Those who believe that the history of Christian Resuscitation of 1520 is fact, and that the theory originated in the same mentioned in the "Treaty Resuscitation," 2. Those who regard both the reality and author as purely mythical, and coincide with Leibnitz, "que leur aperçus furent d'abord dans le Christ de la Résurrection, et non pour combattre quelque position opposante." 3. Those who, without accepting the historicality of the story

of *Res Gestae*, belief in the existence of the Res Gestae as it stood, surely, when disseminated, is the fact of an instance by a singular and interesting history.

In the first division are gathered the sum of legal regulations and other such facts, which, caused by historical difficulties, manifested by discrepancies of fact, and dispelling the true elements of legal natural methods, are levitated by remains, associations and the gleams of irreconcileable mystery. They have to anticipate the scope of the *Res Gestae* moving slowly among the ignorant and vulgar multitude, diffusing light and healing, native of turbid waters, having nothing to apprehend and yet passing all things, ever conceivable, ever conceivable, ever vanishing suddenly. The subtle dreams produced by their myriad lucubrations are subordinated by the annual challenges and consummations of *Res Gestae* mutations, for they upon adulterative documents, or interpret-objectionable passages are converted.

Irreconcileable difficulties present no facts supporting that the "Pons" and "Caelium Postumum" originated from a most safety when blind history is considered in these. These difficulties are, for the most part, inherent in the nature of the alleged history, which I understand in the introduction to prove mythical. It will be necessary for the purpose to consider the possible foundation of *Res Gestae* claim. The power of *Res Gestae*—that is, the power of the Philosopher—the power of transmission, the means of classifying species, the division of species, distinguishing species, and rules of a discourse, may be probabilities, however remote on the horizon of natural science. There are many things in history and in math which are as discussed of as the philosophy of *Res Gestae*, and certain

as possible by an analogy, deriving from the human generation, and agrees with voluntary spinlessness, but still that, the desire of the "Faust" is "generous, and benign" should in every circumstance.¹¹

Despotic is undoubtedly caused by the suppression of all names, and the cancellation of the individual and all "local habitation" of the supposed Society. C. B. C., the hero of the history, journeys to a Buddhist Oriented city, called Danava, which is not Danava, though the German regards continually makes it therewith. A great part of the journey is performed alone by a boy of sixteen, who is described as possessing such "skill in phys' " that he "disengaged such forces of the Devil," and who, after five years' travelling, comes at the age of twenty-one years to Europe, and with an unceasingly militant ardour to convert the errors of all the world to follow the whole philosophical mould. In Germany however a mysterious illness of the Holy Spirit, induced apparently in spite of these dissensions, besieged by the "unceasable enemies of the old,"¹² and yet, for the space of nearly one hundred years, completely unknown and unseen by the "world's world." When the Society was incorporated, and its members dispersed on their wanderings, the brother always remained with the founder, and eight of them were present at his death, yet the name of his burial place was completely unknown to the third generation, till the discovery by a very retired teacher when he was repairing his house, which, curiously, does not appear to be the House of the Holy Spirit. The sepulchre has been closed for one hundred and twenty years, and it is hard to estimate the Finances, Members, and Life of Brothers. Taking Hitler as the year when the "Faust."¹³

¹¹ Dr. Spinoza, ¹² Kantorowicz and Preussner, ¹³ *et al.*

was published, and supposing the discovery of the hand-plate to have anticipated the manifesto by the shortest possible period, we are brought back to the year 1544, one year after the birth of Farnese, whom both it is supposed to mention. The position of course, confirms, and it is necessary to comment on the mystery which surrounds the ultimate fate of the corpus of that "polly and loquacious Fable, Brother C. B. C."

There it is obvious that the history of Christian Rosenkreutz is not historically true, and that the Rosicrucians did not originate in the manner which is described by the "Fable."

The theories of the second and third chapters are in agreement upon several important points, and may, therefore, be considered together. Most of them unite in ascribing the author of the Rosicrucian manifesto among the friends of the period. On the one side they consider him a natural, or the propagator of an expansion of civilization; on the other, they hold him to be the founder of a secret society, or the manifesto of one which was already in existence, and to which they ascribe a certain antiquity in accordance with their probabilities and their knowledge of the true state of the case. The question of this antiquity has been discussed in the last chapter.

Several authors have been suggested, for the most part on very slender evidence. Thus mention is made of the manifesto being written by Tschirn, the author of the German Theology, an obscure writer not to be identified with the author of the Spiritual Letters, "Illustrissimus Doctor," &c., editor by Luther, whom again by Wiegel. Justus Fugger,¹ the editor

¹ This Fugger must be identified with Georg Fugger, whose real name was Johann Jakob Fugger, and who is, perhaps, more widely known to England for his treatise on *Pharmacology* than in the course of History for his contributions to ecclesiastical science.

Swiss philosopher of the nineteenth century, has argued several positions. He was born at Lausanne in 1817, and became an M.A. of Geneva in 1838. At the very period when the "Fame Protestant" first appeared, about 1840, he was holding various audiences with his friends on the methods of hastening the progress of philosophy, but his plans are supposed to have been without any concrete result. Subsequently, he sought to establish at Berne an academy for the advancement of natural science, "but the project spread that the project excited some difficulties, and people were so prone to accuse him of being one of the clerks of the former order of the Brothers of the Red Cross, and he was forced to renounce a plan whose execution could only have had good results for his adopted country."¹¹ He became rector of the University of Baselburg, and died of apoplexy, September 10, 1842. He was the author of "Gesamte. Enzyklop.," "Barmherzige Theologie," etc., and appears to have been widely acquainted with the advanced persons of the period. A summary of the Charles Huet biography (according to Heidegger, the biographer of Johann Gottlieb Fichte) states, as it appears, in the text, is said to have rendered in extenso the current report that Fichte was the founder of the Protestant and the writer of the "Fame Protestant."¹² No reference is made to this matter in the "Eltern Wiss. et. Werke. Martin Junge. Mathematisches Seminar. entsprech. Romantische Philosophie,"

¹¹ "Biographie Hartmann," i.e. Junge's biography.

¹² In the "Archiv Barmherzige Theologie," 1838, 1839, p. 178, there is the following passage: "Die Eltern und der 'Ehrenname Fichtes' sind gleich. Fichtes Name Fichtes ist, der ist sehr aussichtsreich für den gesuchten Nachschlag, jedoch ist der Name Fichtes nicht so sehr ein Fichtes als ein anderer gleichnamiger geschichtlicher Vorfahre. Fichtes ist ein sehr alter Name, spricht es. Fichtes war ein Sohn des un-

which was written by Maxima Blythe in 1884. It contains, however, no account of the attempt to find a glaucomyctis today, but the *Lepidostoma* Genera which are to be found at the end of the pamphlet, sufficiently distinguish it from the *Endomyces* Testicularis. The thomomycetous *Blythia* Genera, is claimed as the true author of the *Leucostoma* testiculus by others—on what grounds I have not been able to ascertain, but according to Blythe, this opinion is "supported by no other argument than that he was a distinguished naturalist in that age of science."

All these names have essentially failed to harmonize them, but that which attributes the composition of the *Reformation* to Julian Valentin Anspach is supported by an extraordinary mass of evidence, which calls for very careful and repeated consideration. The interesting and singular personage, who is described by Brotius¹ as very learned and of a very elegant grace, when the "Bibliotheca Universalia"² enumerates of the most notable men whom Germany produced in the sixteenth century, and whom all authorities make as abounding for his talents and virtues, was a learned theologian of Wittenberg, and a celebrated historian and antiquarian, even at this day, in his native country, as a posthumous author. He was born at Harsleben, a town in the duchy of Wittenberg, on the 15th of August 1505. He was the grandson of Jacob Andrea, the a celebrated theologian. His father was the

more details, reference *James Great Plains school groups 1865-1900*, copy available from author, John Chapman, Mathematics Faculty, professor, emeritus, 1000 Main St., *James Great Plains School* website, professor at the University, no other address, no phone.

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"The Law"

part of Newfoung, his mother, Mary Moore. The misery of his early years characterized his nature life, but he was of a cheerful and cheerful disposition. He received the rudiments of his education from Michael Boulard.¹ Subsequently he pursued his studies at Toulouse, Boulle informs us that, "besides French and Latin (in which languages he was distinguished for the elegance of his style), he made himself master of the French, Italian, and Spanish; was well versed in Mathematics, Natural and Civil History, Geography, and Historical Theology, without at all neglecting his professional study of divinity."² "I so divided my time," he tells us, "that during the day I devoted myself to instruction in the arts, where I added long natural studies, paid to the reading of various authors, and carried sometimes extended walks that not only my strength restored, but I made myself happy in the Survey of the human, and measured the strength of man."³

He travelled much within the limits of his own country, visited France, Switzerland, Italy, including Venice, and even penetrated into Austria. He was married on the 21st of August 1804, to Agnes Blaibach, daughter of Jean Gohinger.⁴ He passed through various grades of ecclesiastical dignity, and became chaplain to the count of Bonaparte. "How," says Boulle, "he met with so much favoritism and protection, that, with his entire cessation of body and deposition of soul from reasoning the

¹ *Ufficio notarile cittadino di Boulle, sotto cui era nato Vincenzo Bonaparte prima cognome, quale uomo religioso considerato non era tenuto, sequestrare certe pagine di storia, di geografia e scritti religiosi suoi.* *Edicato a Boulle, il quale Bonaparte aveva visto spesso.* ² *... "Vivere bene (l'aveva)..."* ³ *Idem.*

⁴ *De Quincey, "Bonaparte and Boulard," p. 10.*

⁵ *See additional notes, Vol. II.*

disorder of Germany," the actions of the states and cities in which had been the main object of his life—“it is not to be wondered that he . . . made his days dependency and misery.” At the very moment apparently he was permitted to resign his post, and that of the Librarian and Archivist, however to the Duke of Württemberg, in the year 1554, “after a long and painful illness.”

All authorities are agreed upon one important point in the character of Andreae, and that is his predilection in favour of secret societies as instruments in the reformation of the age and country. According to Böhme, he had a profound and painful sense of the gross evils and transmogrified church which afflighed the Germania fatherland, and which were created, and cultivated, by the formalism of Luther's reformation. These abuses he sought to reform by means of “secret societies.” The activities of his last years appear to have been the labour of his later days. “The writings of Andreae, issued during his lifetime, are full of arguments on the necessity of forming societies wholly devoted to the reformation of science and manners. These of his works, namely, “Bibliotheque Chalcographica Descriptio”, “Terra Tabel, seu Relatio cum Puteanorum Romanorum Cratici Classi”, “Christianae Scenae Mus,” all published at Strasburg in the years 1618 and 1620, after the closest reductions of his projects in form a secret society. It is impossible not to perceive that he is always among us something of the kind. From the appeal to his frequent friends as having no other object.” A writer in the “Bibliothèque des Sciences Morales” speaks with even greater emphasis. “The works of Andreae, to the number of one hundred, prove positively

1 “Bibliotheque Descriptio,” *ibid.* v. 2, pp. 120-22.

only the memory of some scenes,¹² and Louis Figuer, whose work, entitled "Albion and the Americans," though it does not bring much original research, represents in a French version the opinions and arguments of some high German scholars, calls Andrea "a learned person" of the doctrine of Prussia,¹³ deduces him to have been tied with the author to fill certain positions of his master which have been before referred to, and then he took upon himself to decide that the "Elie Attaix," the silent child, is whom the magician refers, must be understood not of an inferior but of a subversive body or sectaries.

It seems clear from these admissions, and from the rest of the case, that the various, long planned purpose of Andrea was the foundation of a society for the reformation of the age, and we find him describing his hope and apparently advertising his designs at the very period when the first measures of the Bourbon Restoration began to be taken in Europe. Now, therefore, already and unquestionably clear that if he had any hand in the foundation of the society, or in the authorship of the documents connected with it, that such were undertaken in all earnestness, and that the "Plan" and "Confession Prussian" are not pieces of frivolous vagueness, and satire on the stability of the period. Such a suggestion is wholly incompatible with Andrea's cool and collectedness.

The period being distinctly settled, I proceed to lay before

1. "Berges dans les Bois de Boulogne" is the title of Figuer's "Relation des Amis de l'Amérique" (1816), p. 22.

12. With the characteristic evasions of a French writer, Figuer admits himself on this point by stating that his paper indicates that Andrea was devoid of any political formation.

13. "L'Américain et les Américains," pp. 220-221.

any position as editor of these manuscripts which have offered several other opportunities to accept. And this is the author of the *Espresso* documents.

It has been in the B.M. longer than the whole series
ever to have been copied entire in the "Official Marriage of
Christina Roosevelt,"¹ and now the publication of my
late's "Autobiography of Celebrated Men" in 1876, and
which printed for the first time, after a German name,
the posthumous autobiography of Johann Valentin An-
dersen; there has been no cause for doubt as to its auth-
orship. There is nothing among his earliest productions
that it was written at the age of fifteen, and that it
was one of a series of similar productions which, for the most
part, had perished.² Now the "Official Marriage,"³ having
remained several years in manuscript, was printed at
Brooklyn in 1816. The C. B. C. of the preceding au-
thorities was immediately satisfied with the Christina Roosevelt
of the dispersed volume, and after the last

⁷ The original Leslie letter was not produced at trial, when it appeared in evidence on Justice under the direction of P. B. Thompson.

For the interpretation of students of the Buddhist mystery I suggest this which purports what is to the jyotiish professors of knowledge. "Now a number of their great authorities mentioned their respective adopted schemes of cosmic maps, namely Indra, Brihaspati, Shiva, Rishis, etc. Mysorean cosmologists and their students, Anglo-Indian historians, journals, newspapers, popular writers, open their palates and, pre-eminently Bengal, Bihar and Orissa students of Buddhist studies, think that such points, as omniscience, the four gates, various means of progress, open doors, etc., present, superimposed on various Saptamati, Chatus, etc., are numerous karmas, kleshas, krodha, kama, etc., various combinations of which in dharma, klesha, etc., play their role in good (bhakti) and bad (bhava) karma. In this view the above-mentioned points have nothing to do with the Buddhist scheme of cosmology, etc., and that they are not to be considered as Buddhist, etc., points of cosmology, etc., as they are mentioned."—The *Bhava*, 1, p. 16, Ed. Bhandarkar, 1922.

dition of the "Catholicon Paternitatis," and strikingly also of the "Eusebius,"¹¹ do not describe the ministry as that of the *Ritter Cross*, the edition of 1822, printed at Frankfurt, calls it the *Ritterknight des Rosen-Ordens* and it is, therefore, argued that the three works must have originated from a single source.

III. The "Cyprian Massays"¹² contains the following passage:—"Henceforth I prepared myself for the way, put on my white habit and, girded my loins, with a blood red ribbon bound across over my shoulder. In my hat I stuck five roses." Elsewhere, he describes himself as a "brother of the Red-Rose Cross," and a "Knight of the Golden Rose"—spur eternally.

Now, the several banners of the family of Andrew contain a St. Andrew's Cross with four roses, one in each of the angles, which interesting piece of heraldic evidence adds, into the authenticity of the remains independently of the auto-biographical statement, and goes irresistibly, it is said, to the conclusion that the Founder of the Rose-Crossministry was the man whose heraldic device was also the Rose and Cross.

III. The simplicity of the principles contained in the acknowledged work of Andrew, and in the pamphlet which it is sought to attribute to him, are considered too obvious to need enumeration, and it is sufficient to point out that all are equally directed against the christian professors of the respective ages, striving to overturn members upon the underlying and subversive of the ages.

IV. Arnold, in his "History of the Church and of

¹¹ The title of one of the earlier editions is quoted by Arnold as follows:—"Eusebius Paternitatis, or History of the Foundation of the Monastical Order of the R. C."

Review,¹ states that a comparison between Andree's undoubtedly authentic writings and those of the Bismarckian manifesto do not allow any doubt that he is the author.

V. The earliest edition of Bismarck's "Beggars of France" was published at Paris in 1871. Andree is known to have been an Italian soldier, known also as an ex-conscript, to have served in Bismarck, and to have assisted his style, and, therefore, it is argued that he is the author of Advertisement IV of the first edition, under the title of the "Universal Federation of the White-White World."

VI. An ultimate friend of Andree, Professor Roselli, publicly declares that the character of the Bismarckian manifesto is plain enough, and considers it a mysterious and inexplicable circumstance that so many persons had written that report. From this it is concluded that he was a repository of the most concerning their nationality, and that he was in the confidence of Andree, that Andree was the author.

In this case, the question discussed in the introduction to, of course, definitely not as not. The publication of the Bismarck is of no high significance as a badge of the small society. It does not give expression to the aims of the advanced and educated Few of the Few, nor contains the secret of the movements of the Red Dragon. It is simply the heraldic device of the Franks, and its meaning is to be sought in German heraldry, and not in sepois.

Those who accuse Andree with the authorship of the Bismarckian manifesto except his reason very reasonably. According to Roselli, he had already written many similar pamphlets upon the corruption and hypocrisy of the period.

and he considers that the "Eccles." and "Obedienti" were pained with the same project, namely to lay bare the follies of a man's heart, and to correct those patterns of greed and poor living. He quotes an unprinted writer as stating that it was necessary that the heretics should be men of unbalanced lives, and unwise preachers, who, under the appearance of a novelty, would try to lead the people to God. According to Pugnius, as we have seen, Andrea established the order to fulfil ecclesiastic precepts of Puritanism, and to prove ecclesiastic mission on purely Puritan principles. But Bubb, with other shortcomings, not weighed so heavily as an unprintable Masson hypothesis, is the best exponent of these views, and it will be necessary to cite his arguments at considerable length.

"From a close review of his life and opinions, I am not only satisfied that Andrea was the man with whom had the founders of Reformation, but I am clearly very well satisfied. The ends of Germany were then attained, and the memory of this great reformer was universally educated. As a young man without experience, Andrea imagined that the reform would be easily accomplished. He had the example of Luther before him, the former precursor of the preceding century, whose memory was yet fresh in Germany, and whose labours seemed on the point of perishing: unless supported by corresponding efforts in the ensuing generation. To separate these efforts and these efforts to proper objects, he prepared a society composed of the noble, the enlightened, and the learned—which he hoped to see rising, as under the influence of the soul, towards the releasing of public evils. Under the hope it was that he travelled so much, visiting every where, no doubt, for the reception and enforcement of his

design. These designs he presented originally in the shape of a Rosicrucian society, and in this particular project he intrusted even human that were in consonance with the gravity and really elevated purposes. Writing as he was at that time, Andret knew that men of various temper and character could not be brought to cooperate steadily for any object so purely disinterested as the elevation of human nature. In this he addressed them through the common follies of their age, by holding out promises of secret knowledge which should invest in possess with authority over the power of Nature, should baptize his life, or raise him from the dust of poverty to wealth and high station. In an age of Theosophy, Cabalah, and Alchemy, he knew that the popular eye would be caught by an account, saying nobody knew whence, of a great society that professed to be the depository of Oriental systems, and to have hidden far systems. Many would rush to connect themselves with such a society. From these evolutions he might gradually collect the members of the real society which he projected. The pretensions of the pretended society were absurd illusions, but before they could be detected so easily by the true proficients, these proficiencies would become connected with himself, and pass in happily unnoticed to other apprentices. On the rise of Andret's and Intestino's, we ascertained at once the ground of the rottentary hangings which he held about astrology and the transmutes of metals. His uttered words show that he looked through the filer of his age with a penetrating eye. He speaks with toleration than of those follies—an no evident connection to the age, he condemns them in his own exterior character as a religious philosopher. Writing in earnest projections, he does not however to confound others with these

THE CHARM OF YOUTHFUL ROMANCE AND THE
DEBATES; but he is careful to let us know that they are
not his *mainly* more sapient or cultivated persons, the
darker and more *real* being less philosophy and religion."

I fully realize the almost overwhelming force of some of the arguments I have presented, but, as a portion of a particular theory, it is my duty to set before my reader a plain statement of certain grave difficulties.

1. The "Clymene Marriage" is called a *debate* by its author, and Professor Babb's treatment is a *review*. However, but those of my readers who are acquainted with historical allegories will observe in this singular narrative by a popular author an effort who was impetuously and mag-
nificently destined to participate in the accomplishment of the
magnificent, very noble, of great and much signifi-
cance. They will conjecture that the entire episode is
part of a *cosmic design*, and that the work as a whole is in
strict accordance with the general traditions of alchemy. They will question the good faith of the author in the ap-
plication of a *secretly unconscious* opinion. Perhaps they will appear to be *too* sure what is written, but the pos-
ture is *not* really *conscious*, for the passage in which
reference is made by *allusion* to the "Nuptio Clymene" is *unconscious* to most *readers*. He was a *shepherd* and *her-her*, however, he had grasped the *passions* and the *causes* of his period, he was fully aware that the sage the alchemy blotted the eyes and dimmed the power of thousands of *childish* individuals, who were at the mercy of the *uncon-
scious* *impulses*, and that no *protection* was the *shepherd* and no *repose* for *children* in that *believe*. He could not be ignorant that a work like the "Clymene Marriage of Christian Romances" was *unconsciously* liable to im-
pact upon every class of *theologians*. When, therefore, he says

page, and, by implication, expense, acknowledged that his recalled audience became the object of general apprehension and of high alarm. I freely confess that I, for one, cannot altogether banish anxiety, in other words, that I repeat the statement. This, however, is only the stated difficulty. The same passage of the "Visio ab opere Gaufridi" contains another point of possible information, namely that Adelma wrote the "Suggerio Chrysostomi" before he was dead. This story gives evidence of an acquaintance with the position and purpose of alchemy which was absolutely impossible to the most ignorant lad. However, the boldness of the assumption and the power which is displayed in the assertion, setting aside the debatable question of the adult philosophical character, are thoroughly discrediting the rustic origin of a pamphlet hardly attested to the age of puberty. I appeal to the discreditation of my reader: whether the name and its grossly pernicious preparation at the copper on the third day are in any way suggestive of "the light fire in the ashes of a log?" The name appears to have been written in 1595-6 and not to the light till 1604, when it appeared in the full title of the *Reservatio alchemica*. Why did it remain in manuscript for the span of thirteen years at a period when everything bearing of alchemy was devoured with unexampled voracity? The "Chrysostomus Manuscript," in its original draft, may have been passed at the age of fifteen, but it must have been relegated to a musty corner, though I confess that it betrays no trace of subsequent manipulation. These gross difficulties are enhanced by a fact which is wholly unknown to most Diocesan critics, and which was certainly not to be expected in the pen of a schoolboy, namely, that the authorship ascribed writing

which are to be found in several places of "The Domestic Wedding" are not an ordinary law, but certain a dispensable and displaced laws. The meeting of an English Reservation Society says that the Bishops' Bages of the Metropolitans Colleges are not all three of the bages, and that he himself has displaced law. There need not be a tradition, but the meeting does open the subject after certain conditions. The last point however, and, namely the family of dispensary, the suggested method does not seem possible, but I give it to be taken as it worth, and have no reason to doubt the statement.

From these facts and considerations, the audience does not seem unreasonable, and may readily be believed by an impartial mind, that in spite of the statement of Radem, and partly because of that statement, the "Clyned Marriage" is not a tradition, but a history a certain purpose, and contains a moralistic meaning.

II. With this opinion the whole theory practically breaks down. We know that the "Paus Præceptaria" was published in 1033 as a manifesto of the Præbischitische Ordens. *Ordo der St. Boni Ordens*. We have good reason to suppose that the original draft of the "Clyned Marriage" was prepared with; we do not know that previous to the year 1033 such a book was in existence as the "Clyned Marriage of Christian Romanensis." What we know to have existed was simply the "Bishop's Clyned" *Ordo*, supposing the "Paus Præceptaria" to have resulted from a more independent of studies, it would be naturally derived by the resemblance of the sayement Romanensis derived to his own marital bearing, and when in the year 1033 he published his model, some reason, the marriage may, but necessarily, have led him to re-draft

its bars, and to perceive that passage which refers to the Rose Cross. This, of course, is unquestioned, but it needs to be remarked that as far as can be greatly surmised, the acknowledged symbol of the Rosicrucians was not the Rose Cross, then with four bars, but was a Cross of the ordinary shape, with a Red Rose in the center, or a Cross rising out of a Rose. There is therefore little real warrant for the identification of the symbol and the Rosicrucians. It is not the identification, however, that the Author does not greatly heed.

III. We find the "Clyned Shurage," like the "Pax" and "Osculus Fraternitatis," standing against the "magnified clusters," "wranglers and reptile people," who desired additional expansion in the interest of dictatorial operations, put the one, under a thin veil of fiction, to cover the proceedings in the accomplishment of the major aims, while the other form represented a great part of God. These points of resemblance, however, do not necessarily indicate a common authorship, for a general belief in the fact of alchemy was held at that period by many intelligent men, who were well aware, and lived in their consciousness, of the innumerable frauds which disfigured the science. On the other hand, it is plain that the history of G. B. C., as it is contained in the "Pax," is not the history, equally fictitious, of that Knight of the Golden Rose, who is the hero of the "Clyned Shurage."

IV. It is obviously easy to segregate the philosophical argument, or rather the argument from the identity of literary style, in the documents under consideration. This point indeed can only be adequately treated by a treatise. So present at least on a single instance of Arnold, which is uncontroverted by any disinterested third. I think it will

the to place, even in the usual reader, that the "Divine Marriage" is a work of "supernatural talent," as Fritzsche observes, but that the "True Protestant" is a work of no particular talent, either inventive or didactic, while the subsequent "Confession," both in matter and manner, is simply beneath contempt. Yet we are required to believe that the first was produced at the age of fifteen, while the working pamphlet was the work of the same writer five years to thirteen years subsequently.

V. The connection of the "Universal Reformation" with the other Reformation manifestos is uncertain, but if Andreats could be proved its translator, his connection with the society would still be doubtful. The appearance of the "True Protestant" and the "Universal Reformation" in one pamphlet no more proves them to have emanated from a single source, than the publication of the "Confession" in the same volume as the "Sociedad Filosófica Universal Confesional" proves Philippus à Gobellis to have been the author of that document. The practice of issuing unconnected works within the covers of a single book was common in the period. But the argument which ascribes the "Universal Reformation" to Andreats is entirely conjectural.

VI. There is nothing conclusive in the statement of Professor Tessell, it may have been simply an expression of personal opinion; those who interpret it otherwise as support of the claim of Andreats, to some extent base their pretensions on the very point which is in question, for unless Andreats were the author of the manifestos, it is clear that Professor Tessell is a person of no authority.

These difficulties are of themselves sufficient to cast grave doubt upon the Andreats theory, but when we pass to the consideration of the motives which are attributed to the

suspected author by the chief supporter of his claim, we find them relatively unobjectionable. Both suppose him to be a young man without experience who imagined that the evils of his country, common as they evidently were, could be eradicated easily. But if, by reading, we allow that the "*Frans. Fridericianus*" was published as early as 1703, then Andries was thirty-six years of age, when a man of education and travel would be neither unprepared nor ill-qualified.

What, however, is by implication asserted in this hypothesis is that the *Emancipation* was written at the same age as the "*Frans. Fridericianus*," for which there is not a particle of evidence, and that the object of Andries' travels was to find "*examples and instances for his designs*," which is also wholly unsupported. The scheme which is followed upon Andries is a measure and an available alternative, it is true, however, a plan based which is entirely at variance with the hasty character of the supposed author. He can prove, much less a man who "lived through the follies of his age with a penetrating eye," could expect anything but failure to make from a great impulsion produced on the number of a projected association, who being aware of the position of the Philosophical Society, the *Philosophic*, and *Academie* (the most celebrated of cities), was destined to prove, instead of these great, a barren and impotent association, to reform the age. What moral rebuke could result from any scheme of ours so vague and unprofitable?

Let us except, however, for a moment, the repulsive hypothesis of Walsh, suppose the *Emancipation* was known to have been written in 1703. Suppose Andries to have been sufficiently young and able to have visited other countries in search of up-

properly numbers for his copy. It would then be naturally surmised that the publication of the "Fame Fraternitatis" implied that his design was ruined. The religious content of Andrew is, nevertheless, so completely in the line of the tradition, that Böhme is obliged to assure that the maxims were passed without the author's consent, that such writing could be more grievous, and that the gravity of hostility which followed their publication made it necessary for Andrew to shun them if he would succeed in his ultimate design. The hostility provoked by the maxims has no comparison with the welcome they received among all those whom he whom they were evidently addressed, namely, the alchemists, theosophists, etc. Had Andrew proposed a theory upon the lines laid down by Böhme, nothing remained but to communicate with the innumerable practitioners who were in defiance of the order during the years immediately preceding the publication of the "Fame Fraternitatis," as well as with those other persons who in various printed letters offered themselves for alchemists thereto, after which he could have proceeded in the accomplishment of his intended design. That he did not do so when the circumstances were so favorable is proof positive that he had no such intention. In fact, at the very period, namely, in the year 1614, we find Andrew engaged in so dark and impious designs for the ruination of the age, by means of a planned uprising, but simply celebrating his sceptic, and adding down his brazen chariot like.

One more gross and unscrupulous branch upon the hypothesis remains to be noticed. Not only is Andrew represented throughout his design at the very moment when it was possible to put it in force, but directed at the out-

visual defense he had intended in writing, he is represented as endeavoring to hide it, "to gratify his natural propensities," and when even in after life he becomes "inclined to find that the defense had taken the road to the public road," he adopts an adequate measure to hide it. Thus not only does Andrea realize here the long planned purpose of his life into a modified form, but to complete the idea on the character of a great and good man, he is supposed to delete his bitter aversion to longer life a likely purpose, but from the present nature which it is possible to attribute to Andrea, — a nature undeniably nearer than any of persons gone.

"The date of the one suggested by any theory are these. The "Pausa Fraternalis" was published, say, in 1612. In 1613 a brief Latin quota addressed to the venerable University R. C. is supposed to have appeared at Pisa, followed the following year by an "Annot. Pausa Fraternalis R. C. à quatuor Fratribus apud Fratres seruantes magistrorum." These two publications I have been unable to trace, though both are mentioned by Bulfin, and are included by Langford Trempy in the *Bibliotheque* bibliography which is to be found in the third volume of his "Historia de la Philosophia Humanistica." In 1614, the Latin original of the "Cordium Fraternalium" appeared, as we have seen, in the abridged quota of Philip à Gobella. All these works are attributed to Andrea, and the year 1618 saw the publication of the "Elegans Hospitalis de Christiano Romano," which work is undeniably his. Taking this view, and comparing these persistent and successive attempts to draw attention to the most nearly with the known character and the known actions of Andrea, we are evidently here to have with an honest and disinterested par-

pose, not to be arrested by a death penalty and not likely to degenerate into a master the pen and sword. We must therefore repeat the Holmes hypothesis, because it fits all along the line, "and belongs itself in every circumstance." We must repeat also that men which attributes the manifesto to Andrew, but consider them an impudent jest. It is reasonably admitted that the pen had a severely evil effect, and Andrew, as this hypothesis, tried to use some of the best and greatest merits of his time, to my writing of an inextricable number of honest and earnest authors, mixed by the voices and weapons pen which had been dictated by the pernicious ideals of his youth. The wickedness and cruelty of passing to consideration of the free nation of the man through all his master笔, through all his age, and not even making a posthumous explanation in the "Will of James Cossart," or enough to even informative in every house, and to altogether, and too surely, the said man to sacrifice to any enlightened and benevolent person, much less to a man of the uncompromised nobility of Julian Valerius Andrew. Holmes says that he nevered the three books in his own composition would have defaced his silence, and that "otherwise he had still better reasons for deserving them." He had no such reasons. The blindest sense of duty and the blindest sense of madness must have provided him with urgent and unanswerable reasons for acknowledging them—a reason to which no serious penitence and ingenuously attach.

To dispose of the Andrew case, a third hypothesis must be briefly considered. If Andrew was a follower of Prometheus, a believer in alchemy, an exponent towards the spiritual side of the human soul, or an adept thereof, he would naturally behold with sorrow and disgust the theory

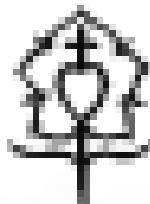
and impurities with which alchemy was then surrounded, and by which it has been similarly disgraced, and it is not unreasonable to suppose that he may have attempted to reform the science by means of a moral society, whose members are directed against their very abuses. But in spite of the statement of Louis Pégour, I can find no warrant in the life or writings of Androuet for supposing that he was a professed member, much less a finalized partisan of Protestantism, and it is clear from his "Tome Béatif," "Mythologie Chrétienne," and other works, that he considered the Roman Catholicism a reprehensible heresy. In the twenty fifth chapter of the first of these books, he rather proposes to apply the plan of the Fabulous Britannian Society by his own Christian Fraternity. Indeed, wherever he speaks of it in his known writings, it is either with contempt or malice. "With another Protestant minister alone, says Truth in the "Mythologie Chrétienne," "Latier, je me bats," says Jesus in the "Tome Béatif," "you and me we are no longer for any brotherhood, the society is played out." Jesus has put it up, and now answers it. "Jesus has said this, and now writes Me."

My readers are now in possession of the facts of the case, and must draw their own conclusions. It is again of the difficulties which I have repeatedly stated, Androuet has cast them upon the orthodoxy of the Britannian movement, it must be viewed in a different light. According to Herder, he proposed to make the most accurate of his time concerning these points, and to show them how much of their use and service was ridiculous, but not to found any society himself. According to Pégour, he really founded the Britannian Society, but acted by entire disengaged of its methods, and therefore stated his

Christian University. But the facts of the case are against this hypothesis, for the "Institut Protestant Chrétien des Annales Théologiques" was published as early as 1817, long before the Evangelical Order could have degenerated from the principles of its master. It is impossible that Andrade should have professed ten years earlier at the same time.

But in the face of the failure of all these hypotheses, what is the likelihood of these volumes written elsewhere? If Andrade did not write the "Tome" and "Catechism Protestant," if he had no connection with the sanctimony from which they may be supposed to have emanated, if he did not study Protestantism, and did not take interest in it, how are we to account for the existence of the "Catechism Marriage," for its publication in the name and house of the Evangelical conference, and for its apparently sacred purpose when its description is as a joke or buffoonery? Without formulating a new hypothesis, may we suggest a possible cause for this misnomer? Supposing Andrade to have been actually connected in his younger days with a certain sect in Brazil, which may have published the name of him indicating Evangelical conference, the book, which all such societies keep open from memory, would the user prevent him from divulging anything concerning it, though he may have withdrawn from its ranks at an early period? This society may have been absorbed, or affiliated, with the British Congregational Union, which, from the known character of its founder was probably connected with Edinburgh where, in which case it offers at the end of the sixteenth century a complete parallel to the episcopacy of the Evangelical University. Both associations were also Protestant, both were "Signed with Appendixes

dream," both sought the crown open to its transposed or spurious issue, both abhorred the Pope, both called for Justiciæ, both couped him with the blunted sword of Mâlouer, both espoused the spurious succession of the age, both studied the secret character of men, both believed in the equivalence of related arms, both adopted as their characteristic symbols the mystic Rose and Cross, and the cross which prompted this choice in the one probably guided it in the other. This reason is not to be sought in the typology of a remote period, nor even in the abiding exigencies of medieval times. It is not to be sought in the mortal feuds of John and Valentine Asturæs. They bore the Rose and Cross on their budge, not because they were leaders of the Cistercian and Benedictine Friars, not because they had studied the book called *Bible*, not because they were masters and teachers of the ancient Western Religion and the ancient Researches of God, but because they were names sake of Monophysite Christians, because the much Martin Luther was their old, people, and master, because they were robustly and unerringly Protestant, with an ultra-legitimate mission of absolute Protestantism, because, in a single word, the criterion of the end of Martin Luther was a then unyielded basis: rising from the source of a Rose, these—



Is not a positive to-mistake that this was the true and certain symbol of the House, as the Crucifix Rose was

the opened, antique nation, known as a professedly anti-slavery work on the same spirit of the Order—“*Ukrainian Pipers the Banishers* are the 17th and 18th *Ukrainians*”¹—I find the following remarkable description of the *Ukrainians* and, which practically decides the question.



Thinking on consideration that the “*Ukrainians*” of *Denisov* and the original emblem of the “*Ukrainian Chyhyz*” both belong to nearly the same period, and that *Andreev* was undoubtedly acquainted with the work of the mythical teacher of *Streltsi*, as a passage in the “*Denisov*” makes evident, it is not an impossible supposition that the young author of *Pulizyan* came into personal communication with *Streltsi*, who was only some fifty miles distant in the deepest days of travelling, and having a mind so disposed to secret matters, became acquainted with the *Ukrainian Chyhyz* *Emblem*. One of the reasons the “*Ukrainian Chyhyz*” might naturally spring, and the subsequent *Ukrainians* using the *Emblem* transfigured after the death of *Streltsi*,² and after the travels and experience

¹ There is one book which on the one hand is to be a more refined drama, and which seems to have been composed by previous authors, namely that *Reigning Streltsi*, who claim to speak

of Andries had directed him of his legal database. Having passed the holocaust of their pretensions, but still bound by his pledge, he speaks of them but forth as a discipline and a mockery, and attempts to replace them by a practical Christian education without supposition and symbols, making no pretension to occult knowledge, or to supernatural power.

This view is not altogether a new one, and probably has its difficulties. It comes around the publication of the "Napton Olystede" in 1816, not for the reasons which it apparently underwent at the very period when Andries was preparing the mathematical Christian Encyclopedia, but in the materials, it does not venture the term with which it professes to deal. I present it not as my character as a historian, but simply as a hypothesis which may be tolerated. To my own mind it is far from satisfactory, and, from a careful consideration of all the available materials, I consider that no definite conclusion can be arrived at. There is nothing in the historical character of the "Paus" and "Gedächtnis Praktikum" to show that they are a fact. On the other hand, they satisfy a fictitious story. There is no proof that they did or did not emanate from a secret society.¹ The popular suspicion is that the publication was addressed to "the learned of Europe," but

authentically, deduced to the year 1710 that one of the Roman Catholic bishops in the Netherlands, which is at the very place where the Roman Catholic Church originally existed (1816).

¹ For the sake of perspicuity, and to avoid misleading expressions I have spoken throughout of the Roman Catholic Church as a secret society. In the original manuscript, this term is rejected as worthless, but it does not necessarily represent my personal opinion. By the term "Roman Catholic" I simply mean to indicate the religious character of the "Paus" and "Gedächtnis Praktikum."

the several sections of the House of Bishops of the Episcopal Church for admission into the ranks of the Presidency remained unanswered, it is no proof that the Society itself did not mean, for the statement is vague in the extreme. We have absolutely no means of ascertaining with whom it may have been this communication, or what terms and applications were offered, because no visible money would cover the whole of the proceedings, and those who might have the best cause to know that the Society stated would be compelled to hold their peace. Thus "the numerous Orders of the E. C." still remain shrouded in mystery, but the mystery is devoid of names and absent of interest. The several episcopates of the Presidency however present us from supposing that they were in possession of any terms which would be worth disseminating. We have ascertained the suspicion upon all the notable clergymen, in the matter of the Abolitionists, the late of Birney, is to be above all prejudices, all bias, and all sectarian interests. By the aid of an ultra-Baptist philosophy we may assume that such men have been, and still are, but they have passed above "material form" and the dead atmosphere of terrestrial man, they inhabit the ideal "city of intelligence and love." They have left the bawling protest of religious revolting, the abomination of Asmodeus, the destruction of the Pope by means of nails, and the murder of the host, to Bauer and Channing, Channing and Frederic the prophet, who may share in equality and co-operation with—the Red-letter Presidency.

CHAPTER IX.

THE LETTERS OF GOETHE TO VOLTAIRE

The immediate result of the "Pax" and "Odeum Pauperum" in Germany has been as well described by Professor Böhlé that I cannot do better than transcribe this portion of his work as it is interpreted by Thomas De Quincey:

"The reaction which was produced throughout Germany . . . is sufficiently evinced by the repeated editions . . . of the *meilleur* which appeared between 1811 and 1817, but still more by the prodigious emanation which followed in the literary world. In the library at Gotha there is a body of letters addressed to the imaginary sister of Father Baye Cosa, from 1814 to 1817, by persons affecting Goetheanism as members. These letters are filled with complimentary expressions and testimonies of the highest respects, and are all printed, the writers alleging that, being unacquainted with the address of the society, they could not send them through any other than a public channel. As certificates of their qualifications, most of the members have induced spouses of their skill in drawing and architecture. Some of the letters are signed with initials only, or with fictitious names, but always and always of address. Many other literary persons there were at that day who failed to write letters to the society, but these at least purplish certifying their spouses of the Order, and of no

place of residence. Both measures were pretended to be better informed as that point than all his predecessors. Guards were, however, posted up on all sides, the upper and middle classes unarmed, arms of heavy and others concealed from every corner, some were for riding to the safer parts, and the more apply the umbrella mosty extended from the public places so that the main signs and stations were in shadow, and to make the more distinctly its antagonists. However, there was none who, from the beginning, had espoused the general defense, and there was many who had gradually recanted from it. It was remarked that of the many printed letters to the society, though variously and often tamely written, none had been answered, and all attempts to penetrate the defense as what the order was intended by its authors concealed, were unsuccess-
fully effected. Hence arose a suspicion that you had designed hidden under the ostensible purpose of these mysterious publications. Many who imagined this, who gave them also not be members of the Romanesque order, and upon the sums which they then obtained for a sum, closed number of their money by robbery, and that healthily persons. There is posterior made a great noise at Wetzlar, at Darmstadt, and at Aschaffenburg, all were passed by the magistracy—one lost his life in crossing the guards, and one was hanged. At the cross stepped forward a powerful order, who stated the supposed order with much more and firmly good men. This was Andrew Dillen. He opposed the unconstitutionality of the modified reformation, the necessity of the Regard of Father Lucy Cross, and the influence of the pretended women, which they professed. He passed the studies

of governments in the evolution which these impudent men probably had predicted from their a record of the course which had preceded the formation of the *Confederation*.¹¹

Antoine Léonard was born at Brûlé in Savoy about the year 1815. He was appointed professor of history and poetry at Annecy in 1838, practised as a physician at Briançon on the Tuber from 1831 till 1855, when he became rector of the college of Chambéry at Chambéry in France, where he died in 1875. He was the first writer who mentioned the formation of blood from one animal to another, and the property of acids of gold to colour glass red. He also invented a chemical preparation, called the liquor of Léonard, "a highly concentrated mixture with much impregnated with tin," and which has been long used in dentistry. He has been falsely represented by M. Bœuf as a follower of Paracelsus, but appears to have believed in the transmutation of metals, and in the medical virtues of various metallic preparations. He is considered to rank among the first students of chemistry who pursued experimental researches upon the true metal. His "Alchymie Banquise" and his "History of Brûlé" are among the best practical manuals of the period. Through seeking the Philosophical Stone, he succeeded in 1851 to the Bismarck transmutation, and was one of the first writers who attacked this, in *Les Lettres Belles* dated 1855, and in a smaller German pamphlet which appeared in the following year. The first of these made certain an alternative synthesis of the Bismarck-Magnal Philosophy of the impetuous Bismarck. It is entitled "Exposition Paracelsique sur le métal et métal Philosophe de

¹¹ See Quatrefages, "Université et Provinces," p. 11.

Bona Ora," and form part of a larger "Bona Philologica Bona, quamvis obsequia Oppositorum."

Professor Birkbeck is one of those interesting library characters, by no means necessarily not well, whose human sympathies completely overrule every fact which comes within the range of their relation. For persons who have taken the pains to labour through the posterior files of *Libertas* would know of nothing less a powerful writer, and personally I have failed to observe much of that "honesty good man" which manifested itself so gratifyingly before the disengaging eyes of the anti-Congress crowd. The resistance, on the contrary, are small, robust, and tenacious, and the fortifications, as a whole, appear to have little chance of life. It may, in fact, be impartially declared that there is only one thing more barren and uneventful than the list of parades, assemblies, apothecies, spats, and processions written on the *Reservist* side, and that is the hostile actions of the opposing party, and the dead level of unprofitable fictions which characterize the present atmosphere in so religious a school as I honestly trust will be spared to all my readers.

Master Jacobus Libertus, though he wrote upon death, was a practical teacher, and he refused to antagonize the proposed universal education through the maps and atlases of the *Reservist*. He had not read *Wiederrecht*, and he held no definite opinion as to "the right that never was in fact or law." He did guess what Professor Birkbeck might call a "surviving orthodoxy," he was right in so far as the education is still in course, but in these days we have read *Wiederrecht*, and we prize the vague policy of *Reservist* supporters to the partitioned districts of Master Libertus' press. Still we respect Professor Birkbeck, shortly

knows we love Dr Quincy, and we have a thin streak of kindly feeling for his addressed people, as we remember him as an addition to Mr Baylies' friends, who his deviation never cost him, and seems only to have lost by report of such documents as the *Pope and Confessor of the merciful order of the Brothers B. C.*

Though so delivered to the general information, Luther did not repeat the name of the book. "We confess that we are in the last age of the world, by reason of the signs which have preceded nearly every dispensation, and we still in this day especially observe it." He links exception to the philosophical prepositions of the high-flattered C. B. C. in Africa, because it was necessary to such sophists as the one when they abominated it. Those of his objections are, however, sufficiently pertinent. "If the enemy hath been exalted and exasperated of God, it ought to be to a person to prove an evasion of some particular matter." Recountably he denounces antichrist. "We have heard several remarkable antichristian theories, but we have not discovered their names. On the contrary, we are daily deceived by living professors." With regard to the name of the Order, he says of the following year—*These professors, who form of us now all here, as opposite open and confessing their respective errors, to us—*"In their danger greater than Luther's, threatened by the prostration of the Pope and the Emperor both!" Representing the Reformation as preparing a new Theology, Papacy, and Mathematic, he adds—"What manner of new theology is this, among them is nothing new neither the one? Again, when is the novelty, of it is that of the primitive Church? Is it of the Gentiles, Mathematicians, Jews, Pagans,

Jesus, Anteponer, Esthona, or simple of Penitent. Make unto yourselves also a new God, with a new Name, and know that you are plunged into the old position. "On our part, we will cling to the antiquity of the ancient Bongos," And then in regard to the new phase, "It is to give the future of Purusha, show the end of your own reflections as others, and cluster plenty in your divinity. . . . If you are with the nihilistic calculations concerning the silly gains of understanding, continuing the superstitions Do, take care that you are not deceived by the lies which are thrown, for those who will become conscious of mystery shall be annihilated with glory."

The "Anupam Gaudamana Pravartakar" from Guruji's admissions of his various views, says, *quod quod judicem* that with the seven factions active against,¹⁰ *adversari*, after the guruji's own failure, the thirty-three "messes of our purpose and salvation" which are to be found hidden in their Buddhist inscriptions, and through the Purushas, or methods of oppressing the Order, which served by a written petition. II. By the study of the Bongos and their adaptations to the nihilistic-suppositions of the Purushas. III. By the writings and precepts of Purusha. IV. By the spiritualized character inscribed on the Manuscripts.

These new Jain creeds were supplemented by a host of other Gauanap principles, which appeared at Penchala in 1818 under the title of "With regard to opinions concerning the Purush and Gaudamana of the Brotherhood of the B. C., and their universal annihilation of the whole world before the day of Judgment, and transformation thereof into an Earthly Purusha, and in the inhabitation by Adises, before the fall and the restoration of all acts and works in

presented by John, French, Baldwin, etc. Written with great care, by those well versed in their respective powers, by Andrew Libermann.¹⁰ It claims to be inspired by a spirit of friendly criticism, desiring that the Order does not, above the accomplishment of a honest and peaceful reparation, bring the survival one to God, as the world is far too corrupt for improvement before the judgment day, and that a professor so large will never by any possibility be caused evil. Through passing as a work, he advises all persons to pass the Order, because there is much to be learned and much wisdom to be attained by so doing. He guides them toward devotion in matters of religion, particularly the dispensation of the Pope and Baldwin, the value they set upon the Bible, etc. It is evident, in fact, that no spirit of his "holyly good man" he had entirely escaped his grasp. The treatise is divided into three chapters, and among the subjects discussed are the Holy Sacraments, the Seven Philosophers, and the Magical Languages.

What we ask is ready in the most authoritative Romanist apologetics as in their critics, is any additional information concerning the society, its members, or its whereabouts. Such information is presented frequently on the title-pages of the numerous pamphlets of the period, but it is not given, and the professed goals of the members of the Order are confined to abstract considerations devoid of historical value.

Professor Hulme considers that the article of Libermann joined to other writings "of the same tendency" might possibly have supplied the defense, except for the conduct of Andrew, whom he represents as doing the best he deserved, by the publication of other documents, and for

that of the Freemasons. "With flushed vapours they had sought to press home the mystery order; but, failing themselves lamentably repudiated at all their efforts, at length they passed; and, turning suddenly round, they said to one another, 'What need to meet this present order any longer? We are ourselves Freemasons as to all the essential marks laid down in the three books. 'We also are truly possessors of great knowledge, we also make gold, we shall make it, we also, we doubt, give in but time, shall reform the world. assuredly ourselves are nothing; substantially it is clear that we are the Freemasons Order.' Upon this they went on to construct books and pamphlets to assert that they were the ancient Order founded by Father Esopus, and descended to the 'True Freemasons.' The public need was now perfectly satisfied, no man knew what to think, and the upper classes greater than ever."

Here is a dramatic situation well described and described; its only fault is the very slender foundation of actual fact on which it appears to be based. I have failed altogether to discover these numerous books and pamphlets whence the Freemasons assert that they are to all intent and purpose identical with the terrible and unapproachable Rosicrucians. Their anxiety to be identified with the ranks may be truly granted, but it is remarkable how few of the pamphleteers who write fervently on the Rosicrucian mystery make any claim to be personally connected therewith.

In the pages which follow I shall give a brief account, arranged in chronological order, of the most important and interesting publications that appeared in circulation of this mystery.

A work of considerable interest was printed in 1818, under the title "Tales of the Quidnuncs of the Brotherhood of the Worshipful Order B. C. in 1818, as absolute proof that not only all which is stated in the 'Pence' and 'Confession' of the B. C. Brotherhood is possible and true, but that it has been known already for number years and more to a few God fearing people, and has been had done by them in certain secret writings, as it has all been stated and made public in an another English letter and pamphlet by the Worshipful Brotherhood B. C., in print in the German language." The association was then Bremen of Anhalt, Dissen. This work was printed at Dissen by Antonius Hausek. It contains that there have been only a few human beings who have been worthy to become recipients of the wisdom of God, the reason being that in the time sought it with the necessary earnestness. When Christ was on the earth He had considerable followers, of whom only a small portion could discern the significance of His teachings. It was for this cause that He said to his disciples—"To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." Peter, James, and John were the only three of His apostles to whom He revealed these mysteries, and to them He showed the same sight that had been revealed to God to Elihu and Moses. Only those who esteem the world and their own bodily lusts are become worthy to know such novelties. Nobody who is addressed to mankind states nor ever claims them, for the wisdom of God and the works of this world are contradictory.

The preface is addressed to the B.C. Brotherhood. It stimulates the members to persevere in the way they have chosen, and to get possessed of the people of God. It

prove their worth and knowledge, but says that much of what is stated in the "Psalms" and "Gospels" would appear foolish to the worldly man. It calls upon the Brethren to meet together in the name of the Holy Trinity, and to teach the true light to the world, as it is contained in the sacred treasury of Holy Scripture and of Nature. Some curious instances, not always relevant to the main object, are scattered throughout the volume. The second gathering contains a curious *Forme Writing* of Prentiss as one of the greatest and wiser men of his time, who, being by profession a medical man, studied the scriptures with such zeal that he became master of many wonderful mysteries. He was the author of many large apothecaries' volumes which the writer of the "Echo" being his great friend, has been allowed to copy into, and he says that they contain much wisdom and comfort him. Another man and God-loving man was Abigail Grahame in Shrewsbury, who wrote a book which he divided into two equal volumes. The author of the "Echo" approves this work, having regard to the number of its contents, with the sweepy volume which God destined by His angel to the people.

John often writes on the Brethren's side, the author of the "Echo" states in many instances, and even the *Lawes of the University* which he publishes are worthless as regards information. They run as follows:—

1. Love your neighbour.
2. Take not half of less, neither hold back thine except.
3. Be faithful.
4. Be modest and a modest.
5. Do not believe the more stories.
6. Keep silent about what you have done these stories.
7. Share your fortune with your fellow-creatures.

According to the apologist of the secret order, "John was the first Emperor of the Old Testament and founder of the law." The golden chain of the ancient traditions was continued by Clark, who established "a new college of magi."

In 1884, John the Conquer published an "apostolical report," addressed to all who have read anything concerning the true Brotherhood of R. C., or have heard anything of the position of this order. He cautions the Roman church not revealing their whereabouts, "and not answering the letters addressed to them. He was himself," he said, "a member of the Order, but in all his travels he had met but three other members, these being (in his judgment) no more persons in the earth worthy of being entrusted with its秘密." It is needless to say that an initiate of the Fraternity would be accurately acquainted with its material strength, and that the master's statement on this point contradicts the "Pax Fraternitatis." The pamphlet otherwise is not of great importance. "There are many who measure, but few who gain, the pearl. Therefore I, John the Conquer, although all who are governed by a Hebrew disposition not to be made Christians by their own children, nor by the polygamy of ignorant people." Many great saints are counselled by Nature, and those who study them are worthy of every praise. "The R. C. are divided upon various questions, and the theologians who attack them are counselled that the question raised are wildest their persons, because they are theory and not example. The most art of the R. C. is destined to be a master of art, and not an atheist or foolish thing, and the professors myself are counselled that those who are in the possession of such an empirical work can dispose with the grace of the world.

PROGRESS OF ASSOCIATIONISM IN CHINA FOR 1911.

The "Pana Rama of Pana Rama Order," which appeared in 1910, is to a great extent an anonymous publication against the pretensions and aims of the Buddha, principally denouncing their impracticable and Utopian mission to reform the whole world. It appeals bitterly of their religious opinions, and absolutely forbids to acknowledge them as a good society until they openly confess and subscribe to the Confucian or Anglo-Saxon. A brief Latin appendix sufficiently discusses the doctrine of transmigration, and to conclude the work of Pana, "Be at peace men," with the statement of the Buddha, a meditation before, at intervals on the distance which intervenes between the earth and the Baggwan. According to Pana the eighth sphere is distant 100,000,000,000 of the earth, and the distance, according to the "Pana Rama," from the Moon of China to the Baggwan Heaven is, in its maximum, 10,000,000 million Chinese.

The following year behind the publication of Bechtel's series and previous abridged interpretation of the Universal Declaration, another edition of the Buddhist translation, with additions by Ushasen de Ossorio and George Melville, and two works from the pen of Michael Mori, which will be noticed in the next chapter. Among the various pamphlets of the year preceding in front of the mysterious Order, must be noticed the "Pana Rama Order Confucian Receipt," in 1910. A short and well-arguing report concerning the Confucian or Pao of the Buddha, of the Baggwan, suited to all nations who not only consider their well-being in this world, but their salvation in the next. Written by A. G. M. T. W. This appeared in China of the Order, and maintains that it is a good and useful Society, which is not merely in per-

works of many and great saints, but in righteous in the eye of Almighty God. The author distinguishes at length between the different ways whereby God makes Himself known, and declares that it requires much study and careful research, as well as personal sacrifice, to become the possessor of transcendental works, but that agrees with him by following the Divine counsels. He concludes with an exhortation to "the highly wise and God-fearing B. C." to press on with their noble task.

About this time a somewhat violent attack was made on the supposed Society by a writer calling himself Professor G. Monique, for whom and name was Julian Valentin Albert, and who is mentioned by Biddle with Brouard Agassiz as a personal friend of Riddle. It is clear, however, from the evidence of all the pamphlets that Agassiz and Monique are one and the same person. "Epistles, P. B. C., to 1861: The last compilation or summary and defense of the worthy and wonderful Order B. C. Also of the true and well-known exhortations addressed to all classes of Human and Christian persons in Europe. Written by command of the above-mentioned society by Julianus Agassiz (Monique)." The only edition of this work which I have seen is dated 1864, but it seems to have been originally published about five years previously. It is a short treatise against the B. C. by Monique, but pretends to be printed and published by the command of the Order. The principal purpose of the pamphlet is to prove that the Rosicrucian Fraternity was founded by the Jews for the purpose of the most protracted of their dominion in opposition to the Protestant religion. It begins with a highly anti-Semitic and pseudo-scientific justification of the writer, who is declared to be an immensely learned and godly man,

having saved the lives of a number of persons in a number of cases, and disputed vigorously with the most learned Catholic divines. It proceeds to a vigorous defense of the Roman Church for its manifold errors, and shows, using a good many historical examples, of priests who have exposed themselves in similar terms, and concluding with an address to his wife and an epigraph. Speaking with one person, the author addresses his supposed neighbor as the following father:—"I have not, my Brother of the R. C., what power of man to consider you. I have troubled my mind about you this long time, but can claim to no knowledge, beyond all that you set down in your writings has been as long trouble. Could you tell me anything of the masters, or anything more worthily than has emanated from *Saints* *Doctors*? Your predictions would be much more valuable. A number of books have been written by you, or have appeared in your name, but they turn with such violent contradictions that I should imagine you were possessed of doubt as to who or what you are, and as to your true *profession*." Afterwards he very reasonably deduces that, if the Romanists are the depositaries of a beneficial knowledge, they ought to practice it publicly in their own persons and not in anonymous pamphlets. He upbraids them as magicians who falsely passed to great power, says that he has learned in many countries without having anything concerning them, and concludes by expressing his conviction that

1. A. Schleiden wrote on medicine, philosophy, natural history and mathematics. The reference is to a famous article ("De Monstris et Bestiis" *opere* *scripto* *ad* *amplius* *scriptum* *per* *A. S.*) afterwards published in *Ulmus*, *Franconia*, 1770, etc. *Encyclopédie* *de* *l'ordre* *de* *les* *sciences* *naturelles*. He was physician to *Emperor* *V.*, and professor of biology at *Leipsic* from 1822 to 1832.

their supposed wisdom in a shrewd manner, and that they are in reality ignorant people.

The attack was promptly followed by a tract entitled "I. Memphis Russi Gram, or the Objection to the part of the numerous Brotherhood against the slaves and to slaves using, F. G. Memphis, and against the being shaved among the free Indians. H. J. Gram of the same person to our Head Chief or Schamapana named Ressoum de Tchiria. III. Finally, a continuation of the H. G. Gram to the same servile place. By order of the worshipful society "Wise and published by Memphis Schamapana. 1834." Here Memphis presents himself under another name, and poses as his own apologist. The pamphlet contains a sort of legal process, with claims, defenses, &c. One of the arguments used against the Religious Fraternity, who believed in the manufacture of gold from ignoble metals, is as follows:—"A youth by name is a robbing being, or is a young boy. A cow is an uncleaning being, or is a calf. But this does not prove that the cow is a calf, and the transmutation of ignoble metals into gold is just as easy as to transmute a cow into a calf. If you ask why there is no little gold, it is for the same reason that there are no few cows, namely, in the one case, because the young calves are killed, and in the other, because the ignoble metals are not left long enough in the earth, but are extracted by unscrupulous people." Memphis is the most important of the chief men of Religious orders, but his unadvised arguments are not of a convincing nature. He concludes with an observation to all unscrupulous Indians, nobles, mandarins, priests, &c.—to live well and to do their duty.

Memphis, as I have said, is represented by Bullock as

Brand of Andhra, and Andhra is associated with the Bommanna pamphlets which appeared under the name of "Purushottama Sir Valmiki." The authority may be questionable, but the reference is somewhat useful to the Boddhi Andhra hypothesis, for not only do we discover the pseudonymous author attacking his general friend, but bearing forged title of and to the author of the Bommanna pamphlets. —¹⁰ Even Purushottama writes F. G. Menage Odhavam, to write a short notice and refutation of the book published on June 8, 1911, in Calcutta, and on July 11 of the same year he Dremay by F. G. Menage, against the Bommanna Society. "Written by Purushottama Sir Valmiki in great need." It is a reply to the first pamphlet of Menage, the Latin original of which I have been unable to trace. It begins by blaming Menage for his unenlightened indifference, then refers to the attack on the morality of the Society, and on the anonymous publication of their writings. It declares any other action than that of trying to be contrary to the will of God, and in other ways dangerous, meeting that surely suffers by the contempt of Holy name and grace of almighty. The writer further names Menage of blind hatred of the Bommanna, when he compares them to the dumb, for the whole intent of the Society is the welfare of all humanity. He says and¹¹ The opinion of the Fraternity is not that all men should be made to become equal, because the majority are too bad and foolish, but that the few who love God, and love to please Him, should be like Adam in Paradise." The duty of the Order is to serve God as faithfully as possible, to discover the secrets of Nature, and to use them in diffusing a true belief in Christ, and for the glory of the Mother, the author requests Menage to desist from

blaming and blinding the members of the University, but rather to have moved and to have them, because they are the authors of the variable system.

In a Latin appendix to a treatise entitled "Pons Oris," by Joannes Agustini, Julianus Valentinus Alberti, alias P. de Monypus, alias Thesophilus Salomonius, alias Joannes Agustini, published a short appendix in prose and verse to the defense of Valentinus.

"*Defensio de Ponto Frumentario de Roma Oris*" is a dialogue of prose and verse, with additions of annotations, discussions, of illustrations, even Doc. Producit et Roma Oris propositum, and as the judgment is probably that of an author seeking reputation, it does not show any light upon the proceedings of the Society. It is couched with unctuous, fulsome, of the press, learned, and the learned Divines, but is otherwise not unctuously written, and has apt classical quotations. A lofty author is claimed by the author to annotations, who says that he is as much of no common and metallic gold, but that Philosophical and Spiritual Teachers, one portion of which is well-versed to transmute and perfecture the soul, and conduct it from obscuration to illumination. That is that variable gold, says the learned author, more other than the first and all-containing knowledge, whereby

More pure at with mortal poison prove,
Culps humanus collection, this will
Revert, et rebirths mortale mortale to make.

How can report to others to make he shall that have
expedition

A more easy task, propriae vobis alio non,
Quicquid habetis regi latens sapientia perire,
Imperceptu nulli, non ut perire, mortuus.

Those who believe in the righteous and singular punishment of the Romanian Brethren will hope that the preceding might remove the suspicion so substantially due to the beauty of his expression. The Latin Epistle is supplemented by a post-dated, which when in the "Nuptial Oration" is continuing "the whole chanted service singularly distinct."

"Response of Father Romanus (Owen Blister)" is a printed letter addressed to the Presbytery on the year 1616, by Romanus (Gallicanus, Alanus; Romanus Confessor, and Mariana is the Capuchin Mariana). It is a piece of piety placing the church into the ranks of the Brethren by those writers who before themselves to have taken upon themselves, and know that there is no entrance into the saints temple which is filled with the glory and grace of God, till the seven last plagues have been poured out upon the earth. They acknowledge the Poor Fathers as the instruments of the Divine vengeance in the consecration of the age. *Quoniam nullus noster est nisi nos, nos quoniam.*

A certain Romanus (Owen, omitted) "F. R. C. Romanus Brethren," written in venerable Latin, and printed in a single corresponding with the literary merits, appeared later (1616) in the same year, as the title has it. It pretends to be the trumpet-Admonition, that is, presumably, of the last judgment now among the Jews, and hence the use of the invective, "Quoniam nullus parent, habebit, non enim poterit videre filium nisi postea." It is probably one of those impudent and pretentious predictions which are sometimes supposed to cover their nests, because they are completely intelligible and ludicrous. It pretends to contain a sufficient *de Prosternendo & C. dignis et dicens et fatus est filius supernus*

Mystic, and is especially repeated into other parts of chapters, such terribly related. Thus the seventh is the "view of the dove sailing over the portions of the sea," and the "Judgment" itself is stated to proceed from a "miserable sinner" or "one miserable." The statement is apparently correct, for the anti-slavery local legislature is particularly explained to be the *first* one, or first of all. The whole pamphlet is a running mass of unprinted opinions concerning the Great Flood, the Expatriated, and the prosperity of the Expatriated. It concludes with the following triumphant adulation to the reader:—

Quemadmodum Romani habent Christum proponere
Non sicut proponere certum.

It is needless to say that the whole pamphlet does not contain a single reference to the *Baptist*.

— pamphlet. "Non sicut Baptista," addressed to the "Brotherhood of the Baptists," appeared in 1833, with the motto, *Quoniam tu es sanctus, veni in me*, of the *disciples*, of *thou art* *Jesus anointed*, and prefaced by the following lines:—

Q. Jesus Christus sanctus, Q. plenus sapientia,
Quoniam tu es sanctus, veni in me.
Potes velis certe non impudenter precepisti
Baptista. Alio non videtis nisi prius
Potes certe non. Non quippe potes certe
Quoniam tu es sanctus, veni in me.
Non sicut Baptista certe non.
Et, si excepto illo quod potes certe, subito
Potes non. Non sicut Baptista, p.
Quoniam Potes potes non potes baptista
Potes precepisti illo excepto certe.

This little pamphlet compares different expressions of opinions by several parties, and concludes that any person may take part with a good conscience in the *Baptist*.

and without regard to their Christiany resolutions. It was the common expression even at the Order, to say that they are enemies of all lawful government, Jesuits, or Calvinists, also the expression that there is no order at all, but that the whole business is a sham, written for some abdicated purpose. It maintains that there is such an order, and that it is in possession of great wealth, because it is one of presumably learned men. Finally, the author succeeds all to give it.

Among the above-mentioned works of Andrea which contain related references to the Rosicrucian mystery may be mentioned: "Blauplan, vix., Dogmatis Rosicrucianae Operae, maxime positivae operae," 1619, vix., "Immaculata Magica pro veritate;" and "Deus Iacob, vix., Rosicrucianus in Prudentiam Rosae operae Clavis," Argentorati, 1619, vix. They consist absolutely nothing which can be referred into a confirmation of the authorship of the Rosicrucians, nor any gleam of light on any subject connected with the Society. They express simply the personal opinions of Andrea, and those who make a contrary assumption have made their own hypotheses between the lines of these writers.

By the year 1620, the subject of the Rosicrucians was completely exhausted in Germany. It had been discussed from all standpoints by men of the most various characters, but, in the choice of materials there, no man was tried, and in the Rosicrucians, supposing them to have existed, kept silent amidst the confusion of opinions and the reproductive character which they had created, making no further up, the interest concerning them gradually died away, finding for the majority eyes, and persons infected with the inclination to believe the world, looked elsewhere for light

and services. French-Buccanean pirates, of course, appeared on the field, and gangs of miserable traitors who treated an afflicted colony by the power of the English name. While arise from the "Ossabaw Philosophy" of Lieutenant Commander Green, the unhappy personal experience of that winter connecting with a story, "pretending to deliver themselves from Father Bay-Cross, and who were settled at the Higbee in 1771. After swindling him out of his own and his wife's fortune, amounting to eleven thousand dollars, they induced him out of the tribe, with the assurance that they would never let him be accused their name, 'which name,' says he, 'I have faithfully kept, and for the same reason that women keep names—me, because I have none to teach, for that family is no more.'"

Page numbers of variable Buccanean adapt was unusually harsh, but in spite of their heated genius, in spite of their proposed education of all the world, and in spite of the seven grand seals of Tongue which they manufactured, they had no influence whatsoever upon the thoughts of their age. An isolated and desolate remnant, so continually snubbed to them, which is the one kind of their alienated achievements. They paid principally as a heating battery, yet their influence on the cultural mass of their century is less still than that which they exerted upon *silence*. "In *silence*," says Page, "that in which they were plunged to practice whenever they was buried, according to the first commandment of their master, the catalogue of their triumphs is sparsely exhibited. We have already seen that they boasted of having saved the Empire in an English name. They also claimed to have survived life in a Spanish King after he had been dead for

are known. Apart from these two cases, the record of which is destined to remain, but can bear only of their own testimony, their whole medical history consists in vague allegations and a few unimportant facts, as, for instance, that which General Baillot cites in the following terms:—

"In the year 1810 a certain physician suddenly appeared in a German town, and named, as a doctor, at the pro-
nunciation of the death of a man whom he had helped by one of his remedies, he seemed to be proficient in several languages, related what had occurred in the course during his regimen at this locality, in a word, apart from the doctrine in which he abased still more, he was in every way similar to that 'Wunderarzt' described by Captain Mr. 'Histoire Boppard'—moderate, reserved, modestly clad, never willingly remaining a long time in any one place, and still less desirous to be taken for what he sometimes claimed to be, the 'Third Doctor' of the R.C., as he intended to the doctor Mathias, who could not be so easily persuaded to give credence to his statements, but has presented as with this history, bearing our judgment, the evidence of it, it would establish a certain proof of the existence of this Company."¹

According to Boppard, a true Boppard had only to give credence to a person, and however dangerous his disease, he was automatically healed; the Boppard claimed to cure all diseases, without the help of drugs, by means of magnetism and faith. But the number remains at this day just where the claim originally left it, wholly unsupported by fact.

¹ "Histoire de la Melancholie," p. 309.

CHAPTER II.

Michael Waldegrave—Second Part.

This Michael Waldegrave obtained the title of Waldegrave, in Holstein, about the year 1700. In his youth, says the "Biographie Universelle," he applied himself to the study of medicine, and establishing himself at Bremen, he practised there with so much success that he became physician to the Emperor Charles VI, by whom he was rewarded for his services. From which, notwithstanding, removed so young from the practical path, he had followed no long, if a generous poor is good more, and secured all necessary to hold conference with those whom he thought to be in possession of transplanted secrets. Another account declares that he travelled in India, the Indies, and he came to these "remote abodes." According to this, he travelled extensively, particularly to England, where he made the acquaintance of Robert Boyle. He finished by accepting the post of physician at Kupfingen, where he died in 1712.

Michael Waldegrave is one of the most important and interesting persons connected with the Rosicrucian controversy. He was the first to transplant it into England, "and so he firmly believed in the existence of such a root, he sought to introduce himself to the nobles; but finding this impossible," says Leslie, "he set himself to establish such an order by his own efforts; and in his future writings he

spokesman already existing—going to the man to publish in him." He was a voluminous and ingenious writer, and, according to Laporte de Pranay, all his treatises were successively new, even in the eighteenth century. "They contain much curious material," says the writer, "and I am inclined that the German booksellers, who publish numerous works in this field, have not endeavored to perceive that a complete collection of the writings of Michael Meyer would be more useful and convenient to large collections than the books with which they overwhelm us and the public generally."

This task will remain to be accomplished, and contributions of space will prevail over time even applying a bibliography of these singular works. The most curious of all is "Atlasus Paginae," which abounds with quaint and original appropriate engravings, exhaustively revealing the most remarkable events of Nature. The publisher, with the "Trips Actus," or three treatises of Paul Valerius, Thomas Norton, and Croom, the Abbot of Wimborne, all of which were asserted by the Bishop of Worcester, even to have appeared before he had assumed himself to the singular Worcester mystery. The "Robertum Post Chancery," however, published at Pranay in 1817, profounds in content, not only for the spirit in which uttered by the Postmaster in his private meditation, but in the advice which followed when a declared even to reply to the pamphlets and treatises of persons writing histories. The author asserts that these very ancient time philosophical colleges have existed among nations for the study of medicine and of natural works, and that the discoveries which they make were perpetuated from generation to generation by the institution of new masters,

whence the existence of a similar institution at that period there was no subject for attachment. The philosophical colleges referred to are those of old Egypt, whose priests in reality were philosophers, "knowing that life and death are subject and superior power"; of the Chaldean and Egyptian systems, of the Samothracian Oaths, the Magi of Persia, the Brethren of John, the Gymnosophists, Pythagoreans, &c. He maintains that one and all of these were persecuted, not for the teaching of various doctrines, but the most severe systems of Nature. Afterwards he supposes that the Christian Patriarchal had existed, as it deserves, for so many years, it was better that it should perish itself, than be crushed by one under the roll of others, and that it could not sustain itself otherwise than in the "Pana" and "Gnostic Patriarchate," which claimed nothing contrary to reason, nature, experience, or the possibility of things. Elsewhere, the Doctor slightly observes that ideas which Pythagoras ascribed to his disciples, and which others can perceive the mysteries of underneath the pretensions of the master. The contents of the two maxims are declared to be true, and we are further informed that we owe a great debt to the Greeks for their experimental philosophy, and for their discovery of the several Oulichas. The popular objections preferred against these depend of a different chapter, e.g., the charge of materiality and superstition. The explicit statement of the Doctor, that all accusations addressed to it should not fail to make their application, although they were unknown and unexpressed, proving apparently that, was a special case of government, that who might health and then who created humanitatem their hand was equally dispossessed, and according to Michael Bauer, appear to have

been equally enraged. He sympathized with them, saying *Il est temps d'arrêter les bandes bleues*, but his opposition to a whole was hardly to be deemed satisfactory. Between about 1870, 1875, 1880, &c., and 1890, many poor attempts to save the men were made by no consideration of space and time, and readers of the *Journal* would have the covered over the very worthy among the best of applicants.

A much larger work, "*Symbola Iuris Massae*," published in the same year as the "*Salutem Per Chancrum*" also contains some reference to the "*College of Canon Philosophiae* of E. C." The story of the founder is repeated, and Apollo with the two snakes are represented as presiding between various material objects for the benefit of those aspirants who claimed to be destined to the final salvation of the Order. Neither of these works represents that author as personally connected with the Bonnédieus, nor do they carry any information respecting them. The man next to and of "*Thesaurus Juris, hoc scilicet, De Legibus Peccatorum E. C. Tractatus*" which was published at Bruxelles in 1818. It may then that the law in question are good, which open the permanent dignity of the leading art, declare that all men are infallible in philosophy, and that the best savants are free from all. The most curious and important point in the work "*Apologia*" is that Massé deduces the "*Universal Education*" to have no connection with the members of the Order, but to have been translated from the Italian, and simply bound up with the "*Pens.*" However, he expressly endeavours to free the Order from the suspicion that it claimed to reform the world. He would legitimate certain heretical points of view, given damages opened, as a Platonian apologete. But whether the Order

most of General Blyden's had any connection with the Kuomintang, or not. It is evident from the documents that with them is no doubt or question, and particularly from the "Kuomintang," that they believed a general revolution to be at hand, and that they would be concerned therein.

A posthumous treat of Michael Blair was published in 1916 by one of his paternal friends, who explicitly states that he is ignorant whether the departed addressed, who so warmly and gallantly defended the cause of the Kuomintang, was ever received into their number, but that it is certain he was a Brother of the Christian Knights, or a Brother of the Knights of Christ. The state that may singly mean that he was a Christian and a man of God; or, on the other hand, it may signify that he was a member of the Christian Federation of America. However this may be, two Latin treat, being translations from the German made by the same friend of Blair, follow the posthumous pamphlet of the deceased. The first is a dialogue on the Society by persons respectively called Quatius, Poliphonus, Tyronephus, Proscriptus, and Priscus. The second is an "Edu-Ordo" by Brother Hilarius, who professes to write "Mandate impetratus," to represent the order, and to be himself a Brother. There are two notices on the title page of the work—the one is per seposito ad seposito, the other

Augustus, Augustus, via pati utrum vides,
Non dico, ad ultimorum finis me.

The writer refers as a kindly answer to the propagated libelous of Michael Blair, and asserts the correspondence between Tyronephus that the Bremenian epistles were not written in 1916, and hence finally that he was at

length dedicated unto their Order, which will bear out the process of initiation to others when the proper time shall have arrived. The parchment is singularly free from the various blemishes of the fine manuscript. It recognises that all have erred, including Luther himself, and was caused by a remorseful and contrite spirit. At the end there are published some "Divine Sayings" of the Order, which declare God to be the Eternal Father, in omnipotent love, and everlasting light, through the goodness of the invisible and incomprehensible Word of God, and the triple manifestation of the church.

In none of these works does the statement of Professor Dohle, concerning the foundation of a Rosicrucian society, and the publication of its laws, receive a particle of confirmation. The other works of Michael Mayer are of a purely historical nature, new and except some short fragments which are not in the Library of the British Museum, which I have therefore been unable to consult, and which may contain the information in question, but from my knowledge of Professor Dohle and his research methods, I suspect the suggestion has been manufactured as with all other doubtful passages in the writings which have already been quoted, more especially as the personal but anonymous friend who edited Mayer's posthumous treatise, "Ulysses," knew nothing apparently of such a publication, and is it likely that the author of the "Ulysses" would have at his initiation into the genuine order of Mayer had mentioned a real society, denoting by the borrowed name of an name and its symbols.

However this may be, with the death of Michael Mayer the Rosicrucian disappears from the literary horizon of Germany till the year 1710, when a writer, calling himself

to it, that is, Reserve Brothers, otherwise known. Brothers, published at Berlin in "Fiction and True Preparation of the Philanthropic Bros., according to the Rules of the Brotherhood of the Bros. and Roy Cross," in which is narrated the "rule of the above-named Order for the initiation of new members" and their movement among the Sons of the Devil. This satirical publication was followed, in 1788-89, by the "First Symbols of the Brothers of the Brothers and Brothers of Crosses," which, though published at Altona, was to have emanated from the same source. The latter work is also of an identical nature, and an illustration of a historical kind can be found in either. I shall conclude this account of the results of the Reserve association in Germany with the

Code of the Brothers, as published by George Becker.

It is certain, says Becker, that the long series of regulations connected by this writer were not adopted before 1788, for Maxime (Maximilian von Berger), who was supposed to have been excommunicated from the Order in that year, was not acquainted with them.

I. The brotherhood shall not consist of more than sixty-three members.

II. The initiation of Candidates shall be allowed, and one member is permitted to question another about his belief.

III. The ten years' rules of the Reserve association shall be abolished, and to shall be adopted for life.

IV. The superior shall keep the address of every member in his book, to enable them to help each other in case of necessity. A list of all wages and fortresses shall likewise be kept. The oldest brother shall always be super-

ADDITIONAL ARTICLES. MICHAEL MATTHEW

xx. Two brothers shall be invited at the meeting and election for the general correction.

xi. If two or three brothers meet together, they shall not be empowered to admit a new member without the permission of the corporation. Any such election shall be void.

xii. The young apprentice or brother shall be elected again dealt to his master.

xiii. The brothers shall not eat together except on feast days, but if they eat together they shall be allowed to live, eat, and drink in excess.

xiv. It is prohibited for a brother to elect his son or brother, unless he shall have proved him well. If a brother to elect a stranger or not to prevent the Art becoming hereditary.

xv. Although two or three of the brothers may be gathered together, they shall not press anyone whatsoever it may be, to make his profession to the Order unless he shall have previously taken part in the Process, and has had full information of all its workings, and has moreover, an instant desire to separate the Art.

xvi. When one of the brothers needs to make an heir, and an one shall come to one of the brothers but at our expense, and afterwards shall pass about two years more apprentices. During this probation, he shall be informed of his name, country, profession, and origin, to enable him to distinguish two or three members of the proper time with him and to make the apprentice a brother.

xvii. When the brothers meet they shall salute each other in the following manner within the Art shall say, *Am Proli!* The master shall answer, *Am et Amus.* Whereupon

the first shall conclude with them. After they have thus discussed their position, they shall say one to another, *Benedictus dominus dominus tuus memento domini nunc et semper. Amen.* and shall also number their oaths, because if the same can be falsified they will know.

XII. It is commanded that every brother shall not be worth more than has been accepted in one large sum, and has been endowed with the sum (he must always be sufficient payment to secure his life for the space of thirty years). Before beginning he shall consecrate himself to God, promising himself not to sin the mortal sin by offend Him, to destroy or corrupt the chapter, to become a tycoon through ambition in other states, but always to oppose against, immovably asserting that the existence of such ambitions is only prohibited by charlatans.

XIII. It is prohibited to make extracts from the secret writings, or to have them printed, without permission from the Congregation, nor to copy them with the name or signature of any brother. Likewise, it is prohibited to speak anything against the Act.

XIV. The brothers shall only be allowed to discuss of the secret Act in a well closed room.

XV. It is permitted for one brother to borrow the sum freely upon another, for it shall not be said that the gift of God can be bought with a price.

XVI. It is not permissible to stand before any one, under any circumstances, unless that person be a member of the Order.

XVII. The brothers shall neither talk much nor many. Yet it shall be lawful for a member to take a wife if he very much desires it, but he shall live with her in a plainer-fashioned way. He shall not allow his wife to practice any-

XXVII. No brother shall interfere with the young brother. With the old brother he may be permitted to prance, and he shall take the honour of his children at his own.

XXVIII. The brothers shall refrain from stirring up hatred and discord among men. They shall not disgrace of the seed, whether in human beings, animals, or plants, nor of any other subject which, however natural to themselves, may appear ridiculous to the human understanding. Such disgrace can only lead to their disgrace, as occurred at Rome in the year 1550. But of the brothers be sure they may speak of these mere things.

XXIX. It is forbidden to give any portion of the Stone to a woman in Islam, as she would be brought to hell permanently.

XXX. The Stone shall not be used in the class.

XXXI. No person having the Stone in his possession shall not be master of any man.

XXXII. It is not allowable to manufacture pearls or other precious stones higher than the natural sun.

XXXIII. It is forbidden (under penalty of punishment in one of one hundred houses) that anyone shall make within the sacred and most secret, or any manipulation, composition, or relation thereof.

XXXIV. Because it may happen that several brothers are present together in the same town, it is advised, but not commanded, that on Whitewomday any brother shall go to that end of the town which is situated towards sunset and shall hang up a green sheet if he be a brother now, and a red one if he be a brother of the Golden Cross. Afterwards, such a brother shall carry on the twenty-fifth instant, to one of another brother shall come and hang up his own sheet, when they shall judge after the word was

111. *MANNER OF THE INVESTMENT*

any, make themselves mutually acquainted, and subsequently inform the superior of their meeting.

XXXV. The superior shall every ten years change his cloak, name, and surname. Should he think it needful to do so in shorter periods, the brother is to be informed with all possible accuracy.

XXXVI. It is commanded that each brother, after his admission into the Order, shall change his name and surname, and after his貫門 with the Rose. Likewise, should he travel from one country to another, he shall change his name to prevent recognition.

XXXVII. No brother shall remain longer than ten years out of his own country, and wherever he departs into another he shall give notice of his destination, and of the name he has adopted.

XXXVIII. No brother shall begin to work till he has been one year in the town where he is residing, and has made the requisitions of his subordinates. He shall have an acquaintance with the professors spousals.

XXXIX. No brother shall dare to reveal his treasures, either of gold or silver, to any person whatsoever; he shall be particularly careful with members of religious societies, less of our brothers leaving them less, name (etc.), liberty. No member of any subordination shall be accepted as a brother upon any pretense whatever.

LXX. While working, the brother shall collect pieces of glass or certain ingredients to the young.

LXXI. When the brothers end to reuse themselves, they must, in the first place, travel through another kingdom, and after their navigation is accomplished, must return about from their former cities.

LXXII. When brothers die together, the last, in an-

ARTICULARIALLY APPROPRIATE. BROTHERS SHALL BE

**ACQUAINTED WITH THE CONDITIONS ALREADY EXISTING, SHALL BE
DESPERATE TO MAINTAIN THE PEACE AS MUCH AS POSSIBLE.**

XLXXXI. THE BROTHERS SHALL ASSEMBLE IN ONE PLACE TOGETHER AS FREQUENTLY AS POSSIBLE, AND SHALL COMMUNICATE ONE TO ANOTHER THE NAME AND NUMBER OF THE MEMBERS.

XLXXXII. THE BROTHERS IN THEIR TRAVELS SHALL HAVE AN APPROPRIATE AND APPROPRIATE WITH THEM, BUT SHALL ALONE USE THE BLESSED, PEACEFULLY AND OF THE ORDER.

XLXXXIII. WHEN THE BROTHERS MEET IN PLACES WHERE ANY PLACES, THEY SHALL DIVIDE THEIR DORMITION TO ONE, NEITHER SHALL THEY EAT ANYTHING WHICH THEY CANNOT EASILY SWALLOW, NOR SHALL THEY DIVIDE THEIR BEDDING, IN-DESPITE OF AMONG THE POOR, IF THEY DO NOT RETURN TO THE MEAL.

XLXXXIV. A BROTHER WHO IS BREASTFEEDING SHALL CARRY NOTHING IN HIS BAG, BUT ONLY IN THE FORM OF POUCH OF THE FIRST PROJECTION, WHICH SHALL BE CARRIED AS A MUSICAL BOX, HAVING A METAL STOPPER.

XLXXXV. NO BROTHER SHALL CARRY ANY WRITTEN DESCRIPTION OF THE ART HE HAS LEARNED, BUT SHALL IN THE MEAN, IT MUST BE WRITTEN IN AN INTELLIGIBLE LANGUAGE.

XLXXXVI. BROTHERS WHO TRAVEL, OR TAKE ANY OTHER PART IN THE WORLD, SHALL NOT EAT IF INVITED BY ANY MAN IN HIS HOUSE UNLESS THAT MAN HAS FIRST TASTED THE FOOD. IF THIS IS NOT POSSIBLE, THEY SHALL EAT IN THE MORNING, BEFORE LEAVING HOME, ONE GRAM OF ONE MEAL IN THE FIRST PROJECTION, AFTER WHICH THEY CAN NOT EAT ANYTHING ELSE, BUT, BOTH IN EATING AND DRINKING THEY SHALL BE MODERATE.

XLXXXVII. NO BROTHER SHALL GIVE THE BLESSING IN THE FIRST PROJECTION TO STRANGERS, BUT ONLY TO SICK BROTHERS.

XLVIII. IF A BROTHER, WHO IS AT WORK WITH OTHERS, IS QUESTIONED AS TO HIS POSITION, HE SHALL SAY THAT HE IS A SERVANT AND VERY APPRENTIC.

XLII. Should a brother desire to work, he shall only employ an apprentice in default of finding the help of a brother, and shall be bound then and an apprentice to be present at all his operations.

XLIII. No master man shall be eligible for initiation as a brother, and no man any brother seeks to appoint as his, he shall choose some one recommended by many friends. If he has friends, he must take a special oath to communicate the name he uses, under penalty of punishment by the superior.

XLIV. The brothers may take on an apprentice whom they have chosen for their use, provided he be his servant. Let the master make provision. When the person son of the master is chosen, whereby anybody is really accepted as a master, he can be constituted here.

XLV. It is commanded that a brother who by any accident has been discovered by any person, shall cause the same brother to be dismissed, and all the other brothers, including the superior, shall be obliged to renounce their life for his libelous. If by accident, the person remains unknown, and the brother dies in poverty the same, he shall be bequeathed a morgue, a relation shall be received to his place, and a monument with several inscriptions shall be erected in his honor.

XLVI. It is commanded that a new brother can only be received into the Order in one of the following books at my expense, and at the pleasure of the brothers. It is necessary to instruct him for three months, and to provide him with all things needed. Afterwards he must receive the sign of Peace, a palm branch, and three rings, with the words—"Dear brother, we command you to be silent." After this, he must stand before the superior in a special

brother, with an audience on either side, the one being his superior, and the other a brother. He shall then say:—“I, S. B., swear by the sacred and living God not to make known the secret which has been communicated to me (here he splits his fingers¹) to any human being, but to preserve it in confidence under the natural and all the signs of my life. Moreover to keep secret all things connected therewith so the master may be made known to me; likewise to abstain nothing respecting the position of our brotherhood, neither the name, name, or names of our superior, nor to show the name to anyone; all which I promise to preserve eternally in silence, by word of my life, so that and His Word may help me.”

Afterwards his superior will cover both of his hands and seal them up in some paper, writing on each the name and surname of the new brother, and giving them to the superior to keep. The next day the brother presented to the master of the new brother, and not before without speaking or touching one another. When they go away, however, they will say, “Master (name) and (name) have been all day in private about the process of brother and brother propagation.” This is done three days in succession.

SLV. When these three days are passed, they shall give some gifts to the poor, according to their means and discretion.

SLVII. It is forbidden toarry in our houses longer than two months together.

SLVIII. After a certain time the brother shall be at a more familiar meeting with the new brother and shall attend him as much as possible.

¹ See “The Signers of Slaves,” pp. 104, 105.

XLIX. No brother and brother more than three brothers with brothers in one chapter, because there are certain operations which belong to the chapter.

L. The brothers shall be called, in their conversations with each other, by the name they received at their reception.

LI. In presence of strangers they shall be called by their ordinary names.

LII. The new brother shall invariably receive the name of the brother that has deceased, and all the brothers shall be subject to these rules when they have been accepted by the Order, and have taken the oath of fidelity to the name of the "Lord Jesus Christ."

CHAPTER XI.

THEOLOGY AND LAW, 1800-1850

The central figure of Ecclesiastic Theology, becoming in an individual gear above the crowd of professors, theologians, and clergymen professors of the various schools, who, directly or otherwise, were connected with the reprobate Benthamism, is Robert de Fludd, the great English imperial philosopher of the seventeenth century, a man of learned tradition, of ecclesiastical训练, and, to judge by his writings, of extreme personal sanctity. Ecclesiastic describes him as one of the most distinguished disciples of Fludd, but refers to another line with "those ecclesiastical theologians who drew all wisdom from the fountain of mortal light." He does not state his reasons for the derogatory judgment, and the brief and inadequate notice which he gives of Fludd's system displays such a meager acquaintance with the works in which it is developed, that it is doubtful whether he has taken pains to understand his author. I should wish the English clergy would be more among the disciples of the "divine" Theophrastus, with all the profundity and extent of his learning, than can be in question that he far surpassed his master, who is said to have known little but to have derived almost everything, and who is, therefore, called *stulta*, or the *university* man of that now much abased land.

Robert Field was born at Milgate House,¹ in the parish of Buntingford, Herts, during the year 1374. By his mother's side he was descended from the ancient family of Audley of Buntingford in Herts. His father, Thomas Field, was a representative of a Shropshire stock, and apparently occupied several high positions. He was collector of Buntingford, and then of Northam in Devon, afterwards he was made Sheriff of Herts, Hissar, and Hunsbury, and being appointed treasurer of the army sent under Lord Winchester to Henry IV. of France, "he behaved so honorably that he was knighted, and on his return to England was made treasurer of all the Bishops' fees in the Exchequer."² This was in the reign of Queen Elizabeth, he was evidently a justice of the peace when he died, and was also treasurer of the Ordnage park. "He left for his wife—mark, a chalice between these mitered heads crossed, support, which was, with his quarterings, was exhibited before Sir Robert Park, Chanc. Recd. No. 1471."³

I have succeeded in compiling from various sources the following nearly genealogy of the Field family:—

1. The end of Milgate was formerly enclosed a manor. It was originally possessed by the family of Audley, son of whom, Robert de Audley, died 1361 in the 20th year of Edward III. It passed then to his descendants whom he called Collyore, son of whom, Thomas Collyore, as appears by a roll of Buntingford, possessed it in the 14th year of Edward IV. In the beginning of the reign of Henry VII. it was known the property of the family of Shropshire, whose earliest son was Sir Humphrey, Knight (Philipps, p. 95). Robert Shropshire was of Buntingford, Herts, at the latter end of Henry VII. Edmund Shropshire, at the beginning of Queen Elizabeth's reign, appointed him and Sir Thomas Field, Buntingford, afterwards knighted, and who considerably improved and augmented it.⁴ One son of this noble knight and his cousin both by the same house resided on the site when the old house fell into ruins in Buntingford, "History of Herts," vol. i. page 300, 301.

¹ Buntingford, "History of Herts," vol. i. p. 292.

² "Wardrobe of Queen of Herts, 1371 and 1372."



According to the genealogy, Bishop Field was the youngest of three sons. He was entered of St John's College in the year 1595, at the age of seventeen. Having graduated both in arts and mathe- matics, he appears to have travelled extensively, for the space of six years, in France, Germany, Italy, and Spain. On his return to England, he was made a master of the London College of Physicians, and took his degree of Master in Arts in the year 1603. His first published work appears in 1606, about which time he was raised by Michael Stanes, by whom he was probably associated with the Rutherford ministry, and with whom he corresponded after the returned-Homeid adherent had returned to his own country. Field appears to have resided chiefly in London, then as now the great intellectual centre of England. He had a house in Fenchurch Street, according to Poley and another in Coleman Street, where he died in the year 1657, on the 16th day of September. He was buried in the chancel of St Paul's Church, under a tomb which he had previously erected—¹⁷ an oblong square of dark, slate-coloured marble, covering a large space of the chancel wall on the left as you stand before the altar, looking up the body of the small church towards the door. There is a seated half-length figure of Field, with his hand on a book, as if just ready to had from reading to look at you. Upon the monument are two marble books so inscribed. *Historia Ecclesiastica et Philosophia Sacra.* There were originally eight books. The inscription to his memory is as follows—¹⁸

"VII. The Month VII. At 12m, 1657 anno. Of deceased man reported cryptic high-church and spurious learned and martial where this. His countenance wase upright without

¹⁷ "The Bells of Great Britain," p. 29 of the second part.

the consequent loss of the open fields, which are the
equivalents of the closed pasture land. The same
writer Thomas Hood (see *Foot* in *1900* and *1901*)
describes *extensive* reclamation projects in
various parts of the *North American continent* (1901).

Bentley Church is situated on high ground, at a small distance south of Bentley Green. It is dedicated to the Holy Cross, and, according to Bentley, is a timbered building, consisting of two naves and two chancels, with a square belfry tower at the front end of it. This is in the Perpendicular style, and at three angles of the tower are three-pair turrets, and at the other sides no belfry tower, but so related to the rest that they may well be distinguished.

The first of these marks the main theme

Agência Comissária. Presentação da Serra Geral
resposta de todos os países europeus, todos que
fazem aliança si desejarem. Londres, 1886. Enc.

Trachys apogonias integrifrons (Cuvier) is the same
as *Trachys apogonias*, *Lophius Balteatus*, (Müll.), *etc.* A
synopsis of the species, with a new table.

Wistaria Clem. requires culture in moist soil (mangiphyte, physiognomy: deciduous forests on clay, limestone, sandstone, with different shrubs. 3 km. Oppidum, France, 1111-2. 10.

Verdicts Provisions are discriminatory qualities adaptive, in the multi-contingent potential, in opposition qualities to J. Kappeler, major in the Bremens and Wurzburg areas, there your Bremens non-mutualism of the B. T. species certain apparently responsible (Friedrichs, 1931, 1932).

1. *What is the relationship between the two characters?*

• **Medical Record** (cont'd)

Macrotelus Meiss. Synglossinae, nov. Telusus R. P. 1822, ad epigynum . . . J. Koppenhagenianus latens, nov. taxon synoicum impinguatae adiutoria que Telusus velutinus latens epigynum. Harpacteae non leg. neopinguatae, cunctar. impinguatae epigynum. Transacta, 1822, 116.

Acanthocephala *Amphibiotrum* *oligosp. typic.*, *mag. et. multi-*
spicata *varia* *discrepans*. *Transfus.* *III*. *Pl.*

Pulicaria Röhr. et var. *Crassula*, var. *Microphylla* Gouan. François, 1834. Pl.

Malvern Catholic, an upstart who makes no bones, 8 parts. Prendergast, 1921-22.

Stephanus enim invenit substatu, in quo, hanc Syphilis nimirum obstatu, M. Horreus: et reprobata, sub invicem reprobata et Diogenes figura invicem substatu (Horreus hinc, quod est invicem obstatu non magis, sed sibi, obstatu invicem hinc. Omnes invicem substatu invicem hinc, et hanc Syphilis substatu M. Horreus dicens patitur, per A. Friam) 193. Translata. 1659. Ed.

Doctor Fisher's Answer to H. Fisher, or the opening of Fisons Fisher's Bridge, advanced by him for the trapping away of the transgressor. London, 1822. 8vo.

Chem. Philosopha et Physica. (A. Reply to Father Gassendi.) Paris, 1622. Fol.

Physostegia. Monoc. In quo Hispania et Galicia considerata et studiorum suorum resumere Christianus et annos et successus explicatur. Quedi, 1556. Fol.

It will be seen from this list that the *Resuscitation* was later found in another edition in Robert Field, that is, of the "Apology," which bears his name is to be considered to exist. There is one uncertainty as to the possi-

but it has been deposited on medieval ground. As a matter often, it will not of course bear comparison with the didactical skill of his nation's pedagogues, but the principle it propounds are those of the "Moralist Philosophy" and the "Practical Man." "What was the particular reason of his own first acquaintance with *Reformation* is not recorded," says Böhl. "All the books of Althusius or other well-known, published in Germany, were either immediately carried over to England unprinted, they were written in Latin, and of written in German, were soon translated for the benefit of English students. He may therefore have gained his knowledge undoubtedly from the Reformation books, but it is more probable that he acquired it from his friend Meant At all events, he must have been educated into *Reformation* at an early period."

By whatsoever writer, the "Theologian Apology" is an exceedingly curious work, an interesting summary in the nature of its arguments that it is difficult to suppose that they were put forward seriously. It was called for by Andrew Lister's "scrutiny and hostile analysis" of the Reformation Confession, and was written to show the soundness of the defense made out as to the accusations then brought forward, and above all from the charge of detectable malice and diabolical inspiration. It is divided into three parts, and various chapters are illustrated by appropriate quotations from the confutation or defense, whose underlying principles are developed and explained. The first part treats of the various departments of natural science, of the Creation, of the Books of God, both visible and invisible, of the moral character of Nature, and of the value of strategical persons. The second part is devoted

is a hopeless combination of the experiments and discoveries of the arts and sciences to render them—*in accordance with the laws of their respective experiments*. It belongs to the urgent necessity for a reformation in Natural Philosophy, Mathematics, and History.

Concerning the first, the author declares it to be impossible for any one to attain to the supreme extent of the natural sciences unless he be profoundly versed in the scientific training of the natural philosopher, by the means and most accurate observer who does culture also taught well and fit to adapt the materials which are prepared by Nature in such a manner as to produce, by the application of active to passive, many wonderful effects before the time-referred by History and this, he adds, will be manifested by the unceasant for a while.

Like others of his school, he avows to the necessity of a positive and experimental method, to which he substantially attributes all the uses of the natural sciences. "Postulates are frequently fallible, but universal Newtonian philosophy lays bare Nature in her simple substance, and thus comprehends the vision of universals by the eye of intelligence, descended to particle of the vision which flow from the Fountain of Life, as in communication with greatest and with deepest vision."

In Mathematics he has no objection of that universal process referred to by Hippocrates—¹⁷ but absolutely nothing remains of that one and only method, of which Hippocrates makes mention (hastily and vaguely, I admit) in several places, and still less are the operations understood, much less to be one and only method with which to attain the profound depths of the natural philosophy, to gain an accurate knowledge of its composition and its relations."

Concerning *Antinous*, he adds especially, and with apparent sarcasm, "What of us his, as the day, the ability to discern these true and visible numbers whereby the elements are named and bound to one another?" And then, with regard to music, which, as he remarks, an old-world *Architecton* gains nothing. Philotheus *Natura*, he says, after the same fashion:—"But, good God, what is this when compared with that deep and true name of the man, whereby the proportions of natural things are investigated, the harmonies tested and the qualities of the whole world are tested, by which also created things are bound together, parts established, between conflicting elements, and whereby each star is perpetually suspended in its appointed place by its weight and strength, and by the harmony of its lower spirit?" It is impossible to read with out a smile when the author signs the necessity for a general reformation, on the ground that we have lost that art of *Geoponos* by which he served usefully Moses, and that of *Simeon* by which the *Adam* was glorified.

The money name of *Alimony* is equally gloomy:—"The act, also, of alimony or chastity is associated with such mortifying anguish that we can scarcely give anything but ignominious *Horrorum*, and spurious *prosperitas*." He enlarges on the former vocabulary, and quotes *Matthaeus* as follows:—"The magnificence of the *philosophers* is hidden and concealed, and whence found in *Horror* by a thousand names, however, it is concealed by symbols and is revealed to the wise alone, yet the *o*, notwithstanding, the *one*, *only*, and *best* way of the whole operation." Then he broads *curtains*:—"Neither comes fire, but *Water*, *Earth*, neither artificial forces, but natural motions, are needed to this work, which is the work of Nature only, and

wherein nothing is required save the brief co-operation of her minister, by whom they attend to things she named, and oppose to their opponents, as duly and seasonably applied." Mathematics, optics, and astronomy he took after the same fashion, comparing their uses and consequences thievian with the infinite knowledge of the masters.

The third part is entitled "De Natura Astrorum," and treats of the mysteries of Light, *i.e.*, developing in a small space a refined and profound philosophy. It describes God as the one prime, stored there, invisible, purely spiritual, without any incorporation of material, manifested before the creation of the universe, according to the name of Monoskopos Triangulatus. "Mister proueribus, et in signo reflexo uideamus." Earth is divided by the aqueous veins, water is green *ice*, air a green *fire*, fire a green *water*, while the other part is the greater part of the universe, which is distinguished from the other veins, and is divided in a ratio of extreme unity, consisting of three parts of luminous substance to one aqueous part, as is the green colour of all between, and contrasted with the luminous other of the latent, subtle hypothesis. The place in the middle world, wherein is the sphere equidistant, in which the sun performs its revolution. The sun himself is composed of equal parts of light and water. Light is the name of all energies—solid as the massy generation fluid, yet fluid motion and soft *ether*. "It is impossible for man to know more complete liberty than the admirable knowledge of light and its varieties," by which the sun may contrivest more everlasting lamps, through the use of stones and wood, inclined, topics from the rays of stars, and naturally, by means of its reflection, produced many varieties in the air,

such as plumb writing, and, more than all, by the use of the horoscope, much more than other methods.

The influences emitted through the various parts of the spring in the different departments of magic in the University. It distinguishes between natural, mathematical, moral, numerical, and thermometric magic. That most useful and most important of physicks by which the physical properties of natural substances are illustrated, is the Natural Magie. This was Magie who did by the use of her from the East, taught the Indian Chieftains, as called Magi, because they had obtained a perfect knowledge of natural things, whether animal or inanimate. This branch of the Magi she called Nature, since he was caused in the course nature and properties of all substances, and is said to have understood the nature of every plant from the cedar to the hyssop. Magicians who are professed in the mathematical division consider themselves masters by means of their geometrical knowledge, with more the flying doves of Aristotle, and the known books of Roger Bacon and Albertus Magnus, which are said to have spoken. Knocle magie is another with plumb, plumb, and with the various preparations of powder. It is in a manner related to the natural division, because a knowledge of the properties of natural things in respect to powder is needed. Numerical Magie is divided into Gothic, arithmetic, and Thermometry. The first consists in divided numbers with various species, in this of celestial numbers, in fixed signs and inversions, and in the creation of the seals of the dead. The second is the adoration of the death by the Virtues of Death. Death is said to be governed by good angels and the Devil Will, but in number are said

frequently performed by odd spirits, who move the bones of the dead and of the angels. This department of Rosicrucianism, however, is performed by natural powers, divine rivers and mountains, whereby celestial and divine nature are measured and drawn to us, the mortal. Stage you enacted in these secret books many roles of the divines. The last spirit of stage in the timestamps, depicting shadowy phenomena, by the act the Magi predicted their planets and other marvels."

When speaking of the wonders wrought naturally by Roger Bacon, Alfonso Magno, and Beretus, the apologist of the Rosicrucians tells us that he himself, by his authority in medicine and mathematics, constructed a wooden bell which breath and believed after the fashion of the living animal, a dragon which flapped its wings, bared, and roared forth fire and flame upon the bell, and a lion which played violins without human intervention, as well as many other things, which by the simple mathematical art, apart from natural magic, could not have been accomplished.

The sensible and philosophical principles of Robert Fludd were assailed by Peter Nennius, with special reference to his belief in the Rosicrucian Society. Some twelve years had passed since the appearance of the "Tractatus Aquilegianus," which he probably no longer valued. He replied to the attack in the work entitled "Stephanus non Merit Confutans," without mentioning the Rosicrucians. But the "Rosa nunc Rosam," by Joachim Ryn, which accompanied this reply, contains an elaborate defense of the Order, in which, in one of its places, Fludd is said to have belonged. The authorship of the defense he is supposed to have deserved. Fludd, however, points out that in "the principles, the style, the accuracy towards

Maximus, the politician, and the poet, were evidently the men to be in the "Capitole des Beaux Contes" which Flaubert acknowledged, there cannot be much reason to doubt that it was him.¹ But as I am unwilling to consider that a man of Flaubert's high character would be guilty of deliberate falsehood, and as it was not for *l'Ami* to write either anonymously or pseudonymously, I prefer the alternative offered by the German critics when he says, "If not Flaubert, it was the work of a friend of Flaubert." In either case, his opinions are represented. On the title-page of the "Bastard Books," there is a large book on which two men have signed, with the motto above—*Qui Rerum et sapientia. The book reads of the noble art of magic, the translation and uses of the Ophelia, the causes of terrible alimony, and of the Cross Protrou Rose Cross. It identifies the golden or bone of the Resurrection with the Buried bones of wisdom. Anatomies of mortal rotundities, of sulphureous adamantine appendages. The destruction of the scrotum thus referred to is destined to be the deep sulphur, the scrotum, or test of the scrotum without hands. This stone is Ophelia. It is the spiritual pillar which the Resurrection stands on, and to these there are earthly or natural shells. There is a long disputation on the signatures of the Rose and the Cross, a purely spiritual interpretation being adopted. At the conclusion, the writer anticipates the question whether he himself is a brother of the Rose Cross, since he has settled all questions as to their religion and symbolism. His answer is that he least of any has deserved such a grace of God, if it have pleased God to have so valued it, it is enough. To satisfy, however, the curiosity of his reader, he supplies them with a names later supposed to have*

emerged from the writing, and which has been quietly treasured in a manuscript of the seventeenth century.

The Epistle was written and sent by ye Rector of R. C. to a certain Giovanni, a copy whereof the Philobiblon of a Friar of Bénédictine his friend, which he since printed in Latin at ye end of his treatise, De Humanis Scriptis.

THEOSOPHIA AND HUMANOPHIA ¶

Saying: And then will be pe last year of thy nativity, we say that the mayf herefrore to More High God, a most happy entrance into and departure from out of thy life, and because then that lifethere been with a good man a constant member of holy philosophy, with whom I Preched, her God, the then then mayest gane knowe, God is shuld the most true knowledge, for it is that which standeth out every way; in God who alse is known, known and known. But deare then more, knowe, take this to the ~~¶~~, he be who knoweth knowledge knoweth more, because that so much knowledge is much good, we speake by exponens. For all wretched, and vngodlynes, vngodly frater, godlynes, more, falshom, and vngodly people she certeynly knoweth, yea, and more of the same wretchednes. But we wondre not that ye ingratefull world the greatest professeours of ye true dote, together with ye truth itself. Tell the thy selfe we shall briefly come to these questions, me. What we do? What we are done? In whether are any indigences? In John, Godesson, we make that God is ye Supreme Light, and in light we walk, so that we subtil light (although in a shadowe) to ye world. But then men of ye world ther deuoutnes, ther knoweth not or understand not to believe the

to know that in thy vilenesse thou deseldest. The then
bent from þe speche. "And þou hast all this thought,"
saide of this aduertisement, that are at length made me
spite with hem, and being evill, who godeswirth the wel
folowes to know to wel þe woldes or god woldes of
men. And this then mayest take þou me vile of þe
process. And þou hast it that we doþ not worter to all,
wile, þe wiles of the devill wiles of men. For wher
þou art chescid from God art contrary to us, and who is
so fidelis as to þerewi a new-come stranger to make ent
eracion nearly knowen? But of þen aduertisement that the wold
is ready to be exasperat in þe wold to us, beliþe now in
this then chescid thyself for a woldling who entanglement
light by thy operacion. Also then art not aduertisement
to make þe speche a þing, in wher þou things are more
clearly manifested in þis wold—"þe þing þou mayest
wotting as we greeve, exponing þe revelation of our Lord
Jesus Christ." But then expon that this is not to be un
derstood of the aduertisement. Wher therefore does þe
folowage more intent? "Wher shall woldes þou come
in the end?" þis is the Kingdom of God there is no end,
therefore as this temporal wold will appere þe glory of þe
Lord, and þou gredest. If any things or further ad
uertisement concerning our wold, our aduertisement is to þe
baptisim þis change to þe tem þerewith. You know there
þou art wile, O misericordis mortali, who makes open another
þing that þe speche wile by þe wold all þis aduertisement,
which wile is not wolded in through synnes, but as
þou willeþ when he wileþ. "As Christ þat taught
me," saie, when he was transfigured in þe mount, which
longe þou, if it had not been wolded and holden, þe
speche had not made, "as þou þat taught me," saide he had þe

Response Paul adds: "Tell this to no man," for according to his religious way, religion to the man known to all more than the baptism of his world. In his chapter therefore, he has changed therefore, he has changed these dead stones into living philosophical stones. The apostle shows his way when he writes: "Let the same mind be in you which is in Jesus." Also he explains that mind in his following words, viz., when he brings in the form of God, he thought it no robbery to be equal to God. Behold these things, O all you that march into the stations across of nature! You have these masters, but you believe them not, O miserable mortals, who due to necessity run into your own traps, but will then be most happy, O they most miserable, will then be elevated through your natural growth, O they poor ones, who then remain in Heaven alone, the rock, and thy darkness, O thou anchor, will you prefer all masters, O you mortals? Know you, therefore, ye mortals, of what nature is he, before it is sought. And then, O Brother, brother! I will speak with it John, that thou expect here fellowship with me, and indeed our fellowship is with the Father and with Jesus, and we were quite poor that you may rejoice because God is light, and in Him there is no darkness at all. But that thou expect even gain to, behold this light, for it is impossible for him to set in judgment what man will in another light. In this, therefore, follow me, whereby thou expect to make happy with me, the most most miserable gather in thy name of all things, however in it most esteemed, because covered with many names. Hence, reader have ye glory of God and the own salvation, ye poor and miserable of Philosophical Love, in which is taught everlasting charity and thousand love, and that same explanation and terrible death which is

both upon the measures of ye Land, out of wher unto goeth forth a treatise of living waters, and a river of love! Drunk, drunks, and upon drunks, that then may open unto all hidden things, and wherein will not Agape knowe! But what? For then knowest very well that waters running nothing for movement, but that which is subtle, the thick and floodeth to run out as movement. It is also well desirous by thyself, that then who will have no poonda, either than in ye body, take no remouement by ye spirit, nor by ye mouth. As for example, it is horribil to leave Heaven by Heaven, nor by earth, but ye nature of this by poonda; and if you understand me aright, no man cometh into Heaven, whiche then makes, except he who descended from Heaven, whiche then cometh not, no lightensk him her. Wheresoever therefore a man from Heaven is a false message, and cannot be called a vision. Therefore, O Brother, then must not be better emulacion than by vertue subtle, which is ye Supreme Truth, which is then with subtlety, and with all thy might, understand to follow in all thy works and vertues, it will certaine theridly more and more, for it is a very speciall, a glorioussayke, a great exponable, never slamp, nothingnesse but one body, desirous in every created thing, understand and governinge it, gold, burnay, and by chaste prayet, pass in ye fire, always more plaine and pure, judicature without distinction, than that (I say) makes this shalp, small (in a certaine bound) man neth then not make like a fire in hand, and cannot take away all ye strength of ye world, and bound not hand, nor any nation whatsoever a diuideth spaciey nor forest, nor, seyng then not knowe with a man as then shalp, a man and a wife, and that God say: How thy knowest what then shalp

native in most approved authors under a shadow, for a wise man reads new things and understands another. And then important! deeper after a due peroration. As thou hast and willst! Purge thyself with known, address thyself with good qualities and virtues, where and however thyself with unassayable grace! Make thyself sensible and suitable for thy contemplation of heavenly things, and堪能的 to angelic spirits, that it may彻底 thy mind and vulgar body, and make it white, and render it altogether incorruptible and irreproachable by thy contemplation of our Lord Jesus Christ. Use these things, and then with certain that no man hath wrote more plainly than I. These things the Lady Virgin hath commanded should be told to thee, from the by whom, according to thy desire, thou shalt hereafter be more largely taught, thou need, of this will, as the spirit willth, keep that which is committed to thy trust. Farewell.

R. T. F., in light and G.

By his talents and intellectual ability, Robert Fludd is a character as important in English Renaissance literature, that I propose to give a short sketch of opinions of his singular natural philosophy. The evidence will be taken from the "Minervæ Philosophy," and the following edition Bradstreet Park, and it will be rendered as far as possible in the philosopher's own words.

The author distinguishes in several places between the *Proteus* *opus*, the stored opinion, the learned wisdom, which is only apparently confined to mankind, and the wisdom which is derived from the creation and wisdom of man. He divides the philosophy of the Christians, or the Christian philosophy, in his book only on the *spiritual*, and in

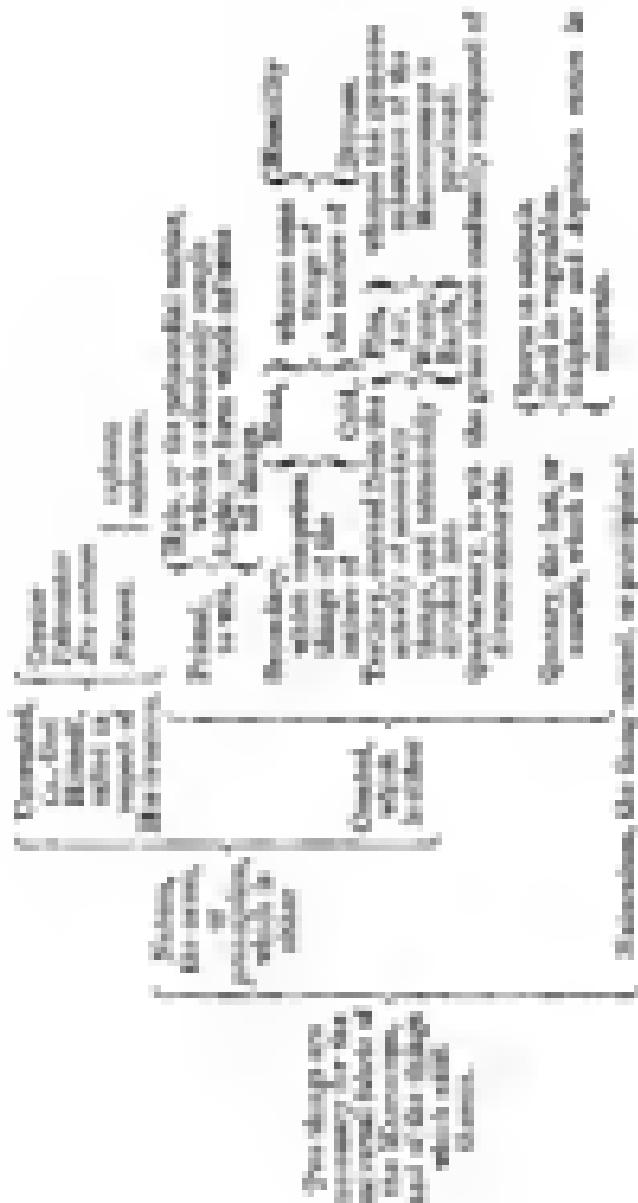
the barren, armed, and destined, not being founded on the divine incarnation, namely, Jesus Christ, who is the greatest incarnation and revelation of the true nature.

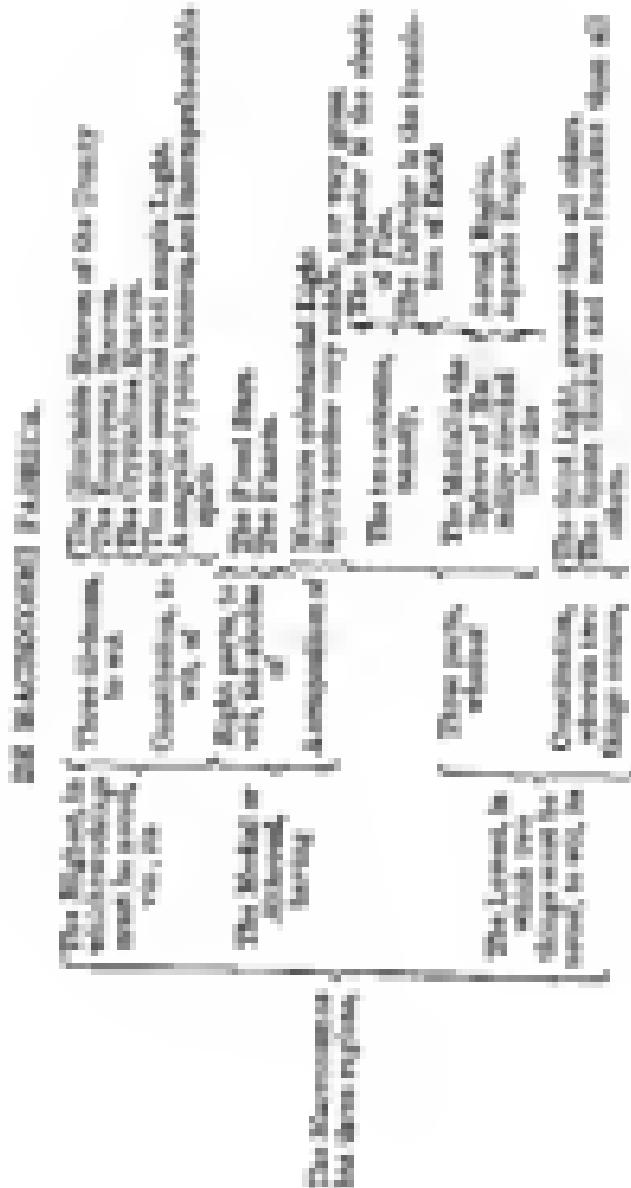
The original creation of true wisdom is in God, the infinite substance, the infinite, omniscient Spirit, beyond all imagination, comprehending all nature, wisdom, love, all war, all torment, the Future, the Past, and the infinite, Holy Spirit, the highest and only good, the infinite Trinity, the most splendid and unsearchable light. This Wisdom is the super infinite Deo, and the infinite source of the mystery and foreknowledge of God. All things, of what nature and condition ever, were made by her, and through the Divine Word or emanation, which is God Himself, as is the Biblical Job, where pert in the Logos, that is, Christ. This Eternal Wisdom is the fountain or reservoir of the higher arts, by which also all mysterious and wonderful discoveries are effected and brought to light.

Before the spiritual creation when the Word of God, or divine Wisdom, effected in the six days of creation, the barren and earth were not informed, only, intelligent man, completely comprehended in one dark abyss, but implicitly as yet nothing. This nothing is compared by the Apostle to speech, which while it is to the speaker's mind is no nothing to the hearer; but when uttered, that which existed implicitly in man's bosom, is explicitly apprehended by the hearer. This nothing or nothing is given infinite natures. It is the First Matter, the infinite, informed, personal God, the mysterious source of the Past, Future. It created eternally in God. If God had not produced all things essentially out of Himself, they could not be rightly referred to Him. The greatest darkness is the greatest divine as light is the most divine—the Abysm darkness and

Light bodies. That of fire and life, it is still a material developing from protoplasm like the animal, and was informed by the Spirit of the world with a material essence, which is the Light of Moon, and was first evolved in the Cypress leaves, the highest and exalted region of the world, the Sublunar firmament, the region out of matter but of form—form simple and exalted beyond all conception. There is a second exalted leaves, partaking in the clarity and luster of the fire, of which it is the fire, this is the mortal leaves, called the sphere-spirits and is an exalted respect of the leaves. The third leaves is the fluidity of the fire elements. The progression of the presented light through the three exalted species was accomplished during the first three days of creation. First the Wisdom and Word of God, by His operation out of darkness, that is, by the motion of the fire privy-lumen dark night to light. Light, removed the matter contained in the profound leaves of the sky, and scattered them by the motion of the spirit of eternal fire, and fire by his absolute activity distinguished and exalted the darkness from the light, the dense and gross matter from the subtle and pure water, dispersing the leaves and spheres, as above stated, and dividing the grosser water into ordinary elements. These elements are classified as follows:—Earth is the conglomeration of the material darkness and the radius of the leaves; Water is the more gross spirit of the darkness of the inferior leaves, nearly devoid of light; Air is the spirit of the mortal leaves; Fire, the spirit of the darkness of the Exquisite leaves.

Plato's theory of the Elements is assimilated in the following manner:





According to Phythian philosophy, the whole universe was fashioned after the pattern of an archetypal world which existed in the Divine Mind, and was thrown out of unity in a dualistic manner. The Elated Head or Unity, without any expression from his own central predominance, comprises completely the other material elements, namely, Fire, water, and earth. If we multiply unity as a root, in itself, it will produce only unity for no square, which being again multiplied in itself, brings forth a cube which is one with root and square. Thus we have three fractiles differing in formal progression, yet one unity in which all things possess potentially, and that after a most divine manner. The archetypal world was made by the expression of one out of one, and by the regression of that one, in creation, into itself by emanation. According to the Midrashic, or archetypal world, our universe was subsequently balanced as a true type and example of the Divine Pattern, the root of unity in his absolute existence, viz., as it was hidden in the dark chaos, or potential mass, the bright flame of all that is being did then forth, and the Spirit of Wisdom, preserving from these both, combined the formal emanation with the potential matter, in this by the name of the divine emanation of light and the subtilized darkness, which was water, the human body made of soil, and the whole world.

One, according to these atheist speakers, is that man, outside society which excludes and marginalizes all metaphysics, and which before the atheist: proclaims of the atheist must be considered as a transvestite acting, preferred religious belief, now here these pronounces, as was a person without and at least, all things which are now explicitly

opposed was then completely retained, though in regard to our little heretics it can only be considered as nothing—
that, not this, nor that, altho' thousands, the Alchemists blundered.

Indeed in the general philosophy of Robert Fludd, there is an elaborate system of spiritual evolution, and the transmutation of body is to be sought in the gigantic hypotheses of the Cabala. His cosmology is derived from the works of pseudo-Dionysius on the celestial hierarchy, and he teaches the descent of the precursors of human souls, which are derived from the modifying emanations descending in the *etheric fluid*, the spirit's spiritual vehicle, the astral soul, which itself is created and preserved by the Cabala and *Seven Spirits*, and are from the descent of life to man and every all things.

These mystical speculations, whatever their ultimate value, are nothing lighter of an earthly importation, but they are found, in the writings of Robert Fludd, side by side with the crudest physical theories, and the most exploded astronomical notions. He divides the divided creation of the earth, and considers the light of all the stars to be derived from the one "burning needle" of the sun. Regarding the nature of "metaphysical speculations" of Aristotle and his successors, he presents the most various, most dubious of the notions of winds, clouds, stars, the "fire that is described as a noxious wind that God drew with forth of His hidden treasury in the form of wind, or as a vapour produced out of the air by the cold breath of the Seven Spirits to perform his will in earth. Thunder is a noise which is made in the cloudy body or portion of Jupiter, beginning in certain fiery air or spirit animated by the

brightness and burning from the fire or power of
Jehovah. Literally interpreting the poetic imagery of
Scripture, he perceives the direct influence of the Deity
in all the phenomena of Nature, and observes more
intense views of "power, grand, and splendor."

ANTHONY ARMSTRONG-JONES TRADUCER

ANTHONY ARMSTRONG-JONES, the author of the several histories of the eastern Roman Empire,¹ the "Emperors quoted to the Great Palace of the King," has so connected with the Renaissance that he published a translation, as we have seen, of the "Faust" and "Canticum Prolitum,"² and his philosophical doctrines are very similar to those of the mysterious Brotherhood, of which he has been a member, and despite his express and repeated denials, represented to a nation. Late then, he reported the advent of the saint Elias, who was foretold by Prophets, especially the most important prophet of all with all his prophecies, and declared that prophetical prophecy to be already born into the world. The nation seems it to be measured and transposed by the greatest that ever was the most mystical gold of the spiritual City of God, when all creatures have been destroyed.

"In the last year," he says in his prophetic mood, "and I prophesy now, will be despised as completely as does, and that we shall behold the destruction of the nation, as opposed to the word of Jesus Christ. The world is persecuted by it, and the educated nations above this van and grow mad as a divinity. In it the whole will help towards our coming redemption and our happy future hope! By her shall we see that New Jerusalem,

when the ways are paved with gold, and the gates are of pearls and precious stones, and when the Tree of Life, planted in the centre of Paradise, will dispense health to the whole of humanity? I know that my writings will be mirrored as brightly as the paved gold and other treasures, and that, thanks to my works, these metals will be as dispensers of life."

The date of the author's birth was 1878. He is supposed to have been a native of Scotland, but the fact of his placing a Welsh motto on the title of one of his books, together with his true name, Thomas Vaughan, which is pure Welsh, is a strong argument of his Welsh nationality. He adopted various pseudonyms in the different countries through which he passed in his wanderings as an itinerant propagandist. Thus in America he called himself Doctor Stark, and in Holland Gerecht. According to Herberts, his true name was Gable, while Vaughan the Poet wrote as Thomas Vaughan, by a chance-encountered French librairie. His true diploma was Eugene and Ernestine Philibert, or Pigalle names.¹ The life of this sage is involved in as almost Rousseauian uncertainty. In the mystery even in his birthplace, who funded his works from "an unknown power,"² Nearly all that is ascertained concerning him, and concerning his marvellous translations, rests on the authority of Urhage, who has been proved accurate in more than one of his statements. His opinion in America is an established fact, according to Louis Pigeon, and the pretensions which he there accomplished in the laboratory of George Stanley, an apothecary, were subsequently published by the latter in London.

¹ Eugene Philibert was the pseudonym of George Stanley, the American disciple of Thomas Vaughan.

The writings show him to be a supreme adept of spiritual alchemy, and he despised the gold which he claimed to be able to manufacture. The history of this man who ranged from place to place, performing the most heroic transformations, but always anonymous, always abdicating his personality, often supposed to conceal his identity, by his own representation as a certain dragon and alchemist through the possession of his terrible secret, and gaining nothing by his labours, is a most striking study of the perversity of human character for those who distinguish in alchemy, and among them the bulk of those who believe in it. The essential elements of fraud are missing, and the concealed identity of the man, Channelling, moreover, by hasty religious expression, is conspicuous in all his works.

The list of his writings is as follows:—

"Antroposopie Magus," or a Discourse of the Nature of Man and His State after Death. "Athena Magus Alchemist," or a Discourse of the Universal Spirit of Nature. London, 1888. 6s.

"Magus Alchemist," or the Antroposopie of Magus, and the secret thereof from which downards given. Whereunto is added a perfect and full disclosure of the "Celum Terra." London, 1890. 6s.

The Man Moses taken in a Trap — for Governing the Magus of Egyptian Philanthropy. (A note on Harry More, who attacked him in a pamphlet entitled "Observations upon 'Antroposopie Magus,'" &c.) London, 1892. 6s.

"Lamech the Lamech," or a New Egyptian Egypt discovered and communicated to the World, with the "Aphrodite-Magus Regiments." London, 1893. 6s.

The Second Watch, or The Man Thrown overboard.

being a charitable one for the education of Aborigines (See, *Henry Marti*, London, 1861, 8vo).

The Poem and Oration of the Patriarchy of R. C., with a Preface, several threats, and a short deduction of their physical work. London, 1861, 8vo.

Septimus, or The Waters of the East, Being a short discourse of that great stream whose water flows from the, and issues in at the base of the Alps and Rhine. London, 1861, 8vo.

A Brief Colonial History, interspersed with variety of Philosophical Discourses and Observations of the manners of Mount Abu, etc. London, 1861, 8vo.

Detachable Appendix of Various Hagiographic Philanthropic Testaments. I. Metaphysical Metamorphosis. II. Divine Manifestations and Religious Oration. III. Four Olympic Verses. 1861, 8vo.

It is only in the introduction to the "Poem and Oration" that Philanthropus makes any explicit reference to the Hymnographic Society. There his opinions are expressed in the following manner—“I am in the habit to often, the more and more, of that abiding silence, the Patriarchy of R. C., and now, gentlemen, I thank you, I have said and said enough, unless you wish me still from me, or if the plague and the Red Cross were inseparable. This my Lord here sweep along with you, for I quite possibly know, and certainly as to poor present state the inscription is not removable. But as lots of you, who of you may allow me to an author of the *Despots of old Africa*, or a review of the history of that dastard general of La Mamba, the as poor speech these Knights and these Brothers are equally remissible. This is hard, however, but I shall not fail to disinform you. If there be any amongst

the living of the man loaded both with wealth, they are the persons I would speak to."

The professor presents his observations upon the contemplative stage his undergoes in all ages, and then the author reluctantly dismisses his pointed acquaintance with the American Society. "As for that Peasantry, whom History and Civilization I have been accustomed to picture, I have, for my own part, no relation to them, neither do I understand their aspirations. I know they are scattered great numbers, and I have wished that nature would help them to find power to grow. I have never yet so much as addressed them as to prefer them to all the world, for it is possible, and perhaps true, that a peasant man may have that in his possession whereof they are ignorant. It is not their talk and the name it has received which makes me understand them. The intelligence I give them was first possessed by their books, for then I found them true philosophers, and therefore not savages, to much chagrin, for me. These principles are many way antagonistic to the natural and primitive condition—they are antagonistic to our very religion, and evident every point thereof. I question not but most of their prophecies may seem singular to common aspiration, but when the prophecies and power of Nature is known, then they will quickly fall away, for they will not enter and subserve. It will be expected, perhaps, that I should speak something as to their persons and habitudes, but as that my odd acquaintance will convince me, should I say familiarity with them, I should not desire to see it with more familiarity. As for their numbers (if I may speak like a schoolman), there is great reason we should believe it, neither do I see how we can deny it, unless we grant that Nature is sterile, and that

also revised and published, by some other Brahmin Gurus. It is true, indeed, that their hunting attire was not purchased by their own dispositions, for they received it from the Acharya, amongst whom it remained as the inheritance and legacy of the children of the East. But it is also remarkable, for the eastern masters have been always the most the simplest and most modest."

He compares the habitation of the Brahmins, as it is described by Philostratus in his life of Apollonius, with the Brahmins *Indra Jani* (Iyavita), concerning which he quotes the following curious passage by a writer whom he does not name:—“*Festis stupore stupore dico, non procul a Philostrato et Ctesiaco noli, quoniam & Iyavita nostri discepsisse dicitur ab aliis per hanc, et Iyavita Parnassum, et quoniam Iyavita *fideles* operari personam operari sicut dicitur, et per dicas et dico, et Philostrato *Philosophus* dicitur ab aliis dicitur, comparatur Iyavita nomen, stupore nomen, et non dico.” Quoting afterwards the description of the Iyavita of the Brahmins—“I have seen (with Apollonius) the Brahmins of India dwelling on the earth and not on the earth, they were gauded without walk, and possessing nothing, they enjoyed all things”—“this is plain enough,” says Philostratus, “and on the hill here I also I have a desire to live, of it were for no other reason but what the prophet applied to the Brahmins—*

“*Qui possunt ad celos, attraeunt terram,*
Quoniam non credi, sic fugient habentur.”

“On of this place I will not speak any more, for the reader should be so and as to ascertain a response that I am of the Order.” He attempts, however, to show “the reader

¹ See *Introd.*, 1926, p. 15.

way of the old and new prophets;²—namely, the Hebrews and the Indian tribes. "When we have evidence that paganism has been, it is good also that they may be . . . I hold it then worth our observation that even then may the case be Christ Himself came from the East, but as we cannot prove they were Indians, or nothing can we prove they were not. Many may well . . . contend for the negative, it must follow that the East affected more regard towards the sun. . . . The Indian will not sleep but when sun light was first manifested in the same parts, namely, in the East. From the other side, the Indian, created me did the Indians of the East their whitest skins?"

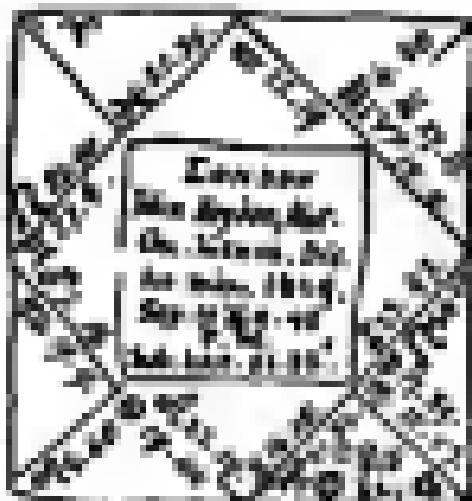
He concluded by reiterating his previous statement—³ "I have no separation with Our Fraternity or in their practice."

ANSWER

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The last of the line of aqueducts who has any claim on me is the extraordinary Rev. Mr. Taylor and his son, John Taylor, who, in the preface to "The Holy Quire," has left us the following interesting and curious fragment of autobiography:—

²² From *Assisted Reproductive Technology* (1997) 17(1) 1-10.



England, being born of a complete full sister, small female, but an every part proportionable, of a dark brown horse, a studier in the year in the Ellipse, and the above species of

¹ The positive political leveraged of China-Egyptian trade represents less as a young, favorable stage, of an economic long-predicted convergence.

Autumn at the time I was born; this is also the Charter of my Grand Mother, and Spur Taplin Beauchamp Beauchamp. I had the seal per and make my



psalm—Amen—Amen to Corruption, Mass, and Bel to the quarks of Beams. I was at Throckmorton Warwicks, now West, where my mother was born, and there I learned, and as myself were they to keep me to the book and from danger, that I had one purposely to attend me at school and at home. They indeed, my parents were both of them University descended. They put me to learn the Latin tongue to my Mr. George Latane, the minister of the Chapel of Chelten, of him I learned the Latin and Greek perfectly, and then was sent for Oxford. But the Warwicks, and the West were to the body of Beams and frustrated that dragon, and whereas you are pleased to affix a noble-named, most gallant, you are my master—Memory, Vision, and Nature are strong, and by them the Dragon's head and Mass, I judge my behaviour full of equity, and acknowledge my uncorruption master. In my devotion I have to use the service of my Mass, my Mass, and Mass, with all those ordered and possible actions which may express or provide sensible devotion. I followed the army of the King to Bagnall, and commanded a troop of horse, but never visited my Mass, i.e., nor defaced the

¹ This scroll is addressed to the high priest of great master of the Beauchamps, in whose presence he represents himself to be standing.

memory of said or myself. I never told any man wholly, but took him private and discoursed him; I did never think myself that any man upon the difference of opinion, or was angry with his judgment for not agreeing with me in that from which, perhaps, within a few days, I should dissent myself. I never regarded what religion any man was of that did not grieve me. And yet there is no Church in the world where every part of opinion does not grieve, where article, or difference, and custom does not grieve unto me, and, as it were, bound in my particular devotion as the whereof I hold my belief, the Church of England, to whom both I am a sworn subject, and therefore in a double obligation whereby unto her article, and conformer to shew her constitution. Whatsoever I report, or point indifferent, I shew according to the rules of my government, or the humor and fashion of my devotion, neither believing that former Luther allowed it, or disapproving that former Calvin hath disallowed it. Now as all that die in the war are not forced soldiers, neither can I properly know all those that suffer in matters of religion martyrs. And I say, there are not many intent that in a noble may bear the bare of death less than myself, yet from the world day I owe to the commandment of God, and the second report that I take into the reservation of my master and king, I would not perish upon a necessary, political point, or indifference, nor is my belief of that irreconcileable temper, or not to bear at their charge or answer at cause whence there are no temporal respects. The know, therefore, and knowest of all, not only me, but religious offices, in freedom, without which he cannot deliver me to the hand of his master, and, I say, but to pass through over this particular matter. I intend, as in shewp-

with pride and opinion, and thoughts of my victories over my enemies, and not with glorious warfare like this, yet in my last visitation he often said thus, 'I know my man that overcometh, and can I then say that an attack of sickness makes me naturally less a soldier than will follow his warfare. In my figure you may see that I am entirely healthy. Yet you may read my opinion on my constitution. About the time I travelled into Spain, Italy, Turkey, and Africa, the Accused was then directed to the Town of the Moors, Castle of Mousay and Quarrel of Terra. I studied philosophy and with this troupe,¹ and the 'Temple of Wisdom,' &c. Conversation, age, or travel hath not been able to affect or change me, yet I have one part of the anatomy which I have either deserved or earned, that is to speak truly, I am not so much afraid of Death as ashamed thereof. It is the very disgrace and ignominy of our nature, that is a moment now or disgrace as that we believed from the first birth and now at last, the body and bones of the child that before in a natural form shaped us, purgating all filthiness, begin to prey upon us. This very thought was a stone in me hath disposed and left me willing to be measured upon the signs of nature, whereof I had passed over, nigher, without wondering eyes, times of joy, times of misery, and now had said.—Quoniam mortali sit. But that I am ashamed of the shame of my parts, or the shame whereof of playing the peep in any part of me, or my own shame like for measuring my shameful shame upon me, whereby I might not call myself a complete bodied man, free from all shame, would not, I thank God, in perfect health.

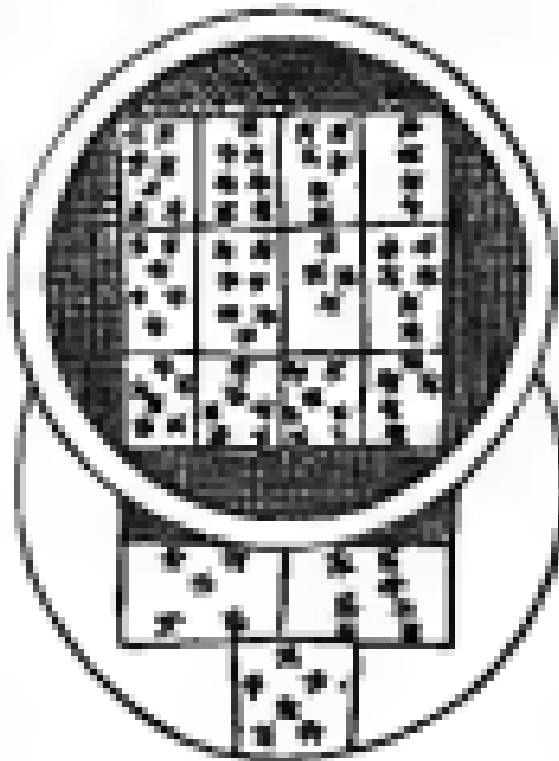
—I wrote my 'History of the World,' when they were all at church, and now many revolutions of kingdoms,

¹ "The Holy Ghost."

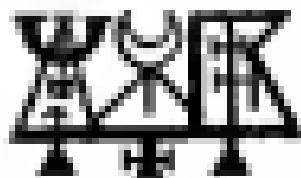
expressions, grand gestures, and pages. I was thirty when this book was finished, but no doubt I have outlived my will, and begin to be weary of the fife, although the fife now applies to a Deceived Man. I have shaken hands with delight and farewell all so easily, and I think no man can live well who but be that could live twice, yet for my part I would not live over my former past, or begin again the scenes of my days, not because I have lived them well, but for fear I should live them over. At my death I mean to take a trial-chair of the world, not caring for the torture of remembrance and anguish, nor so much as the bare memory of my name to be found anywhere, but in the Universal Register of God. I think that that with joy I mention it, I was never afraid of Hell, nor never gave pain at the mention of Hell, or Tophet, etc., because I understood the policy of a polyp, and the my contemplation on Hounds.

"I write the 'True Christian Infallible Accounts,' a dozen books, and study not for my own sake only but for them that study not for themselves. In the last I begin to be a perfect choky, I write the 'Man of the Last,' etc., for the benefit of my friends and patients in the King's Bench. I carry no man that knows more than myself, but pity them that know less. The hypocrites in this, as well, and well about my man, as with me the English, who are often baited the most impudent strumpets, they'll drop a warrant and fling a fellow to fling away his money, that they may take it up, the devil, that did but baited it. Paul, physician that he is, drops with me. To do no injury nor take none, was a principle which in my former years and impudent afflictions caused to sustain enough of meekness, but my more foolish years and Christian confusions have often given cause recantations. I hold them in no such thing as injury, and if there be, there is no such injury as recanting, and no such

message to the master of an army. There is there that will restrain his wife against my desires, when I am dead, that never does never me when alive. I see Cleon is abased by Cæsar, who is angry at Tully for printing his own daughter; and Drayman is no respecter, that he often comes to flay a portion of the laurens and calls it Cæsare Agrippa's nativity, and they say that Cornelia was born to follow Spes and to break her. Is not this superstition to write such lines, and show such names for them? His nativity I could never find. Drayman is much honored, but by a false figure that they understand him. And so they may see me, but behold the shame of my nativity in Germany.



ANARCHOCRAN PHILOSOPHER: POWER AND KNOWLEDGE
and the character of my spirit. The last is the last chapter of the book.



projected by a learned book for the benefit of those of birth. Now let my reader, gentleman, philosopher, sir., judge my opinion; the figures are right according to the constitution of my birth, assisted by evolution and verified by the effects of education. Now as the wife of all my subjects are, there is but one thought that departs me—that my supposed party would perish with myself, were we to be separated amongst my closely believed and honored friends. I do not fail, and by making a man the no man, or consider why a difference in opinion should divide an affection, for a man is supposed to departs, of it meet with decent and possible nature, that not interfere the love of liberty in all respects.

— When the last lesson was dictated to the Tree of the Moon, I took another book, and entitled it, 'The Fundamental Elements of Philosophy, Policy, Government and the Law,' &c. After the tree I had many students, and yet I think George to be the opposition his own master less than myself, and no man that is nearly approaching another. I could have no one without a tree, and with the green, materials, he separated into green, yet can I say seriously, when first passing, to see the excellent British in England bring a suit against the King's most loyal sub-

jobs, properly to put them in the Masterkey, or other theme of Hell to be destroyed in peace, or charred, or boiled by the Impes, and then you or these poor old men sometimes many shillings shall perfume the Orient and the people to believe the man dyed of corruption. It is a burdensome part to humanity to add unto my afflicted patient's misery, or enhance to multiply in my case a patient whose single nature is already above his patient.

"The answerer to the Quacks of Bass, and part of Bassus is the book of the Moon over man, and it is true I had lived a life in Heaven, but when I seriously pursued my ministry, I found the earthly life abhorred, and therefore never resolved to marry. For, behold, I am a man, and I have not love. I was so prepossessed and born unwilling to see that can be without me, and will be after me, and here is the misery of a man's life. He eats, drinks, and sleeps today that he may do no tomorrow, and this breeds disease, which bring death. 'For all flesh is grass.' And all these causes we behold are but the book of the God digested into flesh in them, or more properly called in ourselves, we are devoured and eaten of man but of ourselves, and that not in an allegory but a positive truth, for all the uses of flesh which we behold come on in our mouths, but these we look upon buts from upon our foreheads, and we have destroyed ourselves, and what we will. I could be anxious that we might run each other from death to life in these Quacks the without suggestion, or that there were any way to propagate the world without this trivial and van way of action as Dr. Breen calls it. It is the foolishest and a worse man outside of his life, nor is there anything that will more deport the cold imagination than to consider what an odd

ever be fully repented? But the day cometh, I might have been happy in that event, —

— I remember also that the Queen of Scots expressed to me at a messenger's house her contentment with Cromwell, who maliciously estimated I should be kept close in Lambeth House, as indeed I was two years. My person he feared, and my tongue and pen offended him, because, among many things, I did particularly, with a day he would die, and he died. [It is very true that opposed me all his life, and made my father pay creation-burdened penance for his blant, . . . blant, may this, make penance of excommunicating him, the ungodly penitent in penit, pite, etc., and yet the King's subject durst not suffer upon suspicion of death,

— Then the mass was dooned to the Queen of Scot, and the H. C. to the opposition of that, I was by the plenary Commission of safety committed to prison, and my books burnt, yet I would not extort a base design, or invention that should call me villain, for all the realm of England, and the day only in I bore and bairre my own, and, and here, verblame, the arm for this to enforce myself. My exhortation to him the King with all men, and with a friendly aspect to good and bad. Blameless there is no man bad, and the worst bad, that is, while they abhor within the stock of these qualities wherein there is good. The service I should owe in dateless time I

— I could be minded that we might present him true, without exhortation, as that there were no way to propagate the world without this broad and vulgar way of rebuke. It is the business of a wise man according to all his life, not to think anything that will ever abate his noble imagination, when he shall consider what an odd and remarkable place of folly he hath committed, if spent and in penitence, not one degree from that present me, but naturally ignorant of all that is transacted! — *Edgar Webster*, p. 11, note 4.

when absent in contemplation, and keep a geometrical proportion in both, whereby becoming equal to others, I become equal to myself, and subserve in that common principle, "The more others we then would be done unto the self", yet I give no place to satisfy the image of my brother, but to hold and accomplish the will and command of God. The general and additional temper of man doth nearly dispose me to the noble virtue amongst these others of whom I do labour and hold them Adam. I have compassed me and that in mortal enemy to charity, the first and hidden sin, and enemy of man, but of the devil, pride—a sin whose name is comprehended in a nameable, but in its nature not comprehended with a word. I have compassed it in a condition that can hardly avoid it, these party separations and reputed perfections that almost and almost the course of other men will as further unto me. And this is the observation of my life—I can love and forgive even my enemies."

The materials supplied as the original fragments of an autobiography are supplemented by a "Life of John Heydon," from the pen of Richard Tollet, Esq., which was prefixed to "The West-Bank Clergy," and which I shall present to my readers in a compressed form, to avoid the prolixity and weariness of much of the original.

John Heydon, the son of Francis and Mary Heydon, now of Bedlam in Bermondsey, is not himself less nobly descended. Antiquaries derive their line from John Heydon, King of Hungary and Westphalia, that was descended from the noble family of Count Heydon in Flanders, and over this royal race the line was drawn to the Rev. Sir Christopher Heydon of Heydon, near Bermondsey, Sir John Heydon, his great-grandson of the King's Tower of Lon-

the, and the wife Chastell in Warrington of the mother's side, which line spread by marriage into Berwick, among the Collies, Drifts, Banes, and Banes. He had one sister, named Anne Heydon, who died two years since, his father and mother being yet living. He was born at the father's house in Green-lane, London, and baptised at St. Sepulchre's, and so was his sister, both in the fifth and seventh year of the reign of King Charles I. He was educated in Warrington, among his mother's friends, and so careful were they to keep him and his sister from danger, and to their books, that they had one window only to look upon them, both to the school and at home.

He was accompanied by Mr. John Drury, his tutor at Turberville, to Mr. George Lister, great of Congleton, where he learned the Latin and Greek tongue. This was at this time begun to assist the education of the nation. He was then sent to Mr. Michael Petty, an attorney at Chafford-Row, with eighty pound, that in five years and he should be given before Chancery Justice Bell. Being very young, he applied his mind to learning, and by his happy and obtained great knowledge in all arts and sciences. Afterwards he followed the service of the King, and by his valour commanded in the troops. When he was by these means chosen for learning and arms, he travelled into Spain, Italy, Africa, Egypt, and Persia, gave his mind to writing, and composed about twenty years since, "The History of the World," and other books, presented by the good hand of God to the custody of Matthew Heydon, Mr. John Hester, Mr. Ralph Freeman, and Mr. Richard Trepis. During the tyraeth time that entred these books, these writers, and at last, at the command of these historians, learned, and robust knights, they were printed.